

THE BURIED NATIONS OF THE INFANT DEAD



A STUDY IN ESCHATOLOGY
PRATT

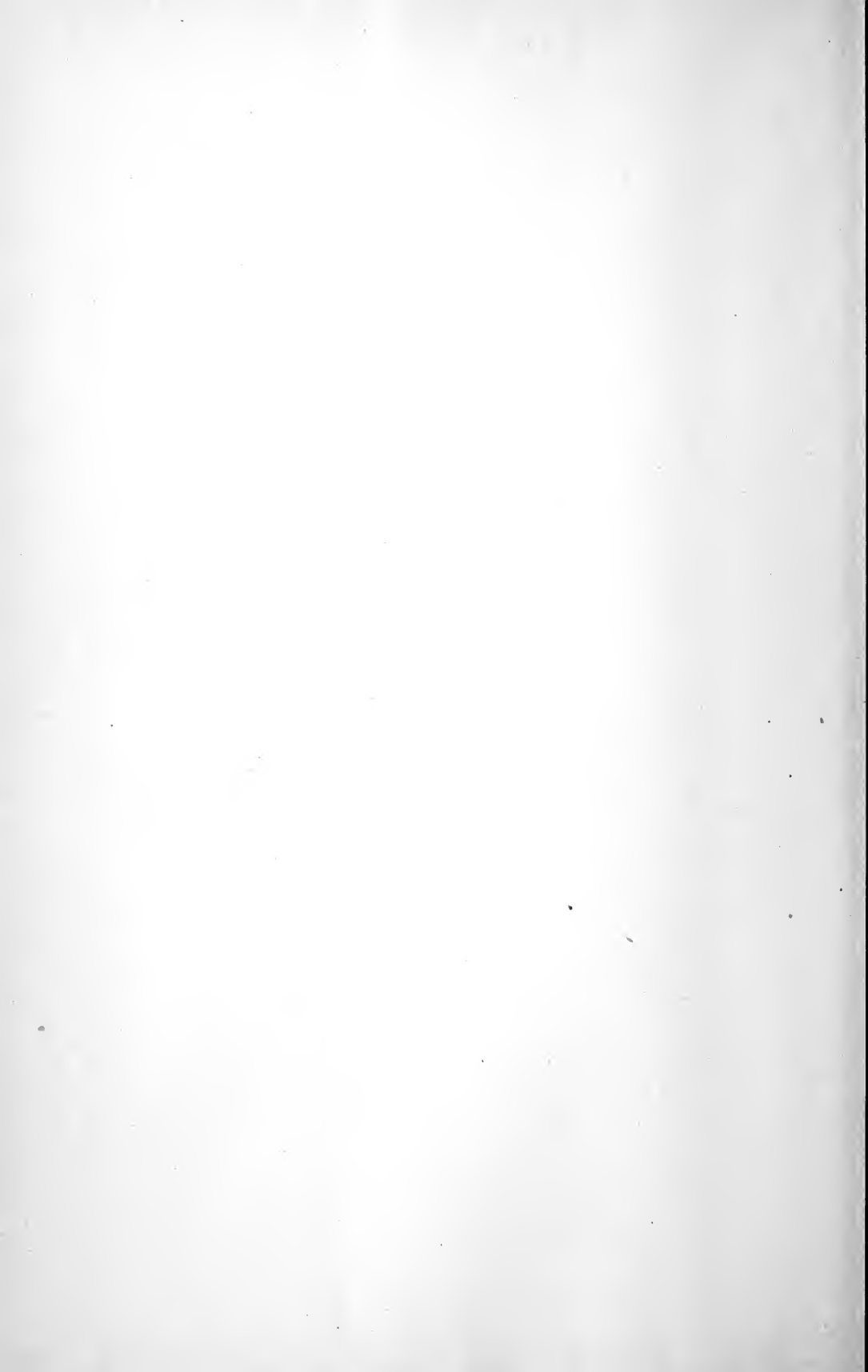


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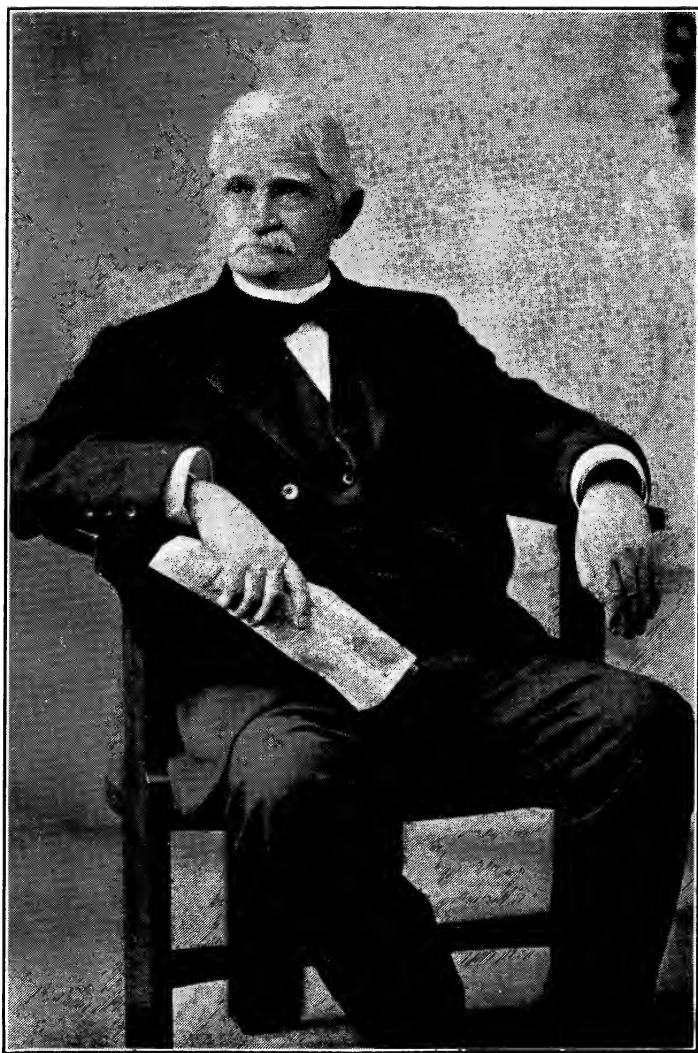
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H. B. Pratt

THE BURIED NATIONS OF THE INFANT DEAD

A STUDY IN ESCHATOLOGY

Henry Bourington
BY REV. H. B. PRATT

**AUTHOR OF THE "MODERN VERSION" OF THE BIBLE IN
SPANISH, AND OF SEVERAL COMMENTARIES, IN
SPANISH AND ENGLISH, ON THE BOOKS
OF THE OLD TESTAMENT**



**HACKENSACK, N. J.
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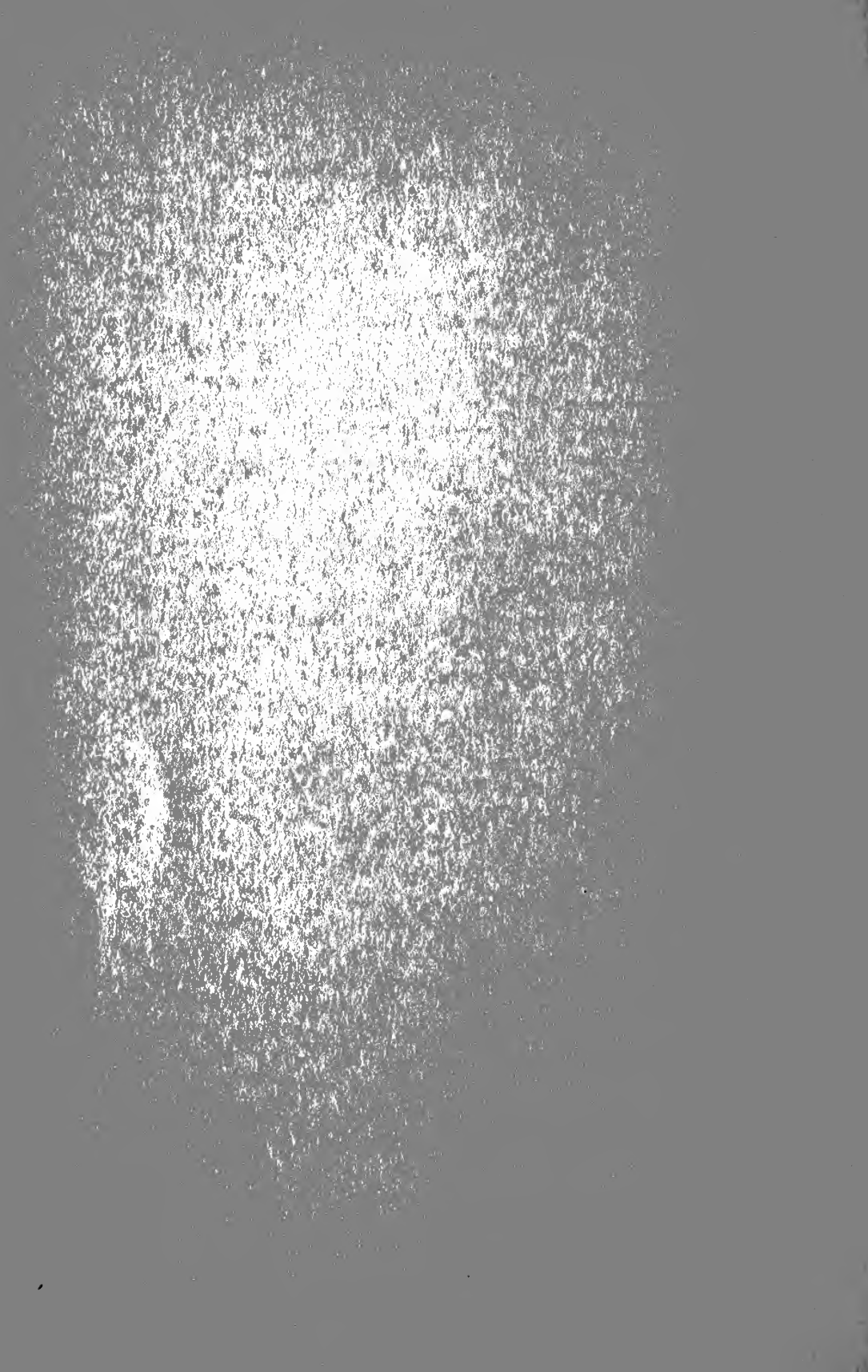
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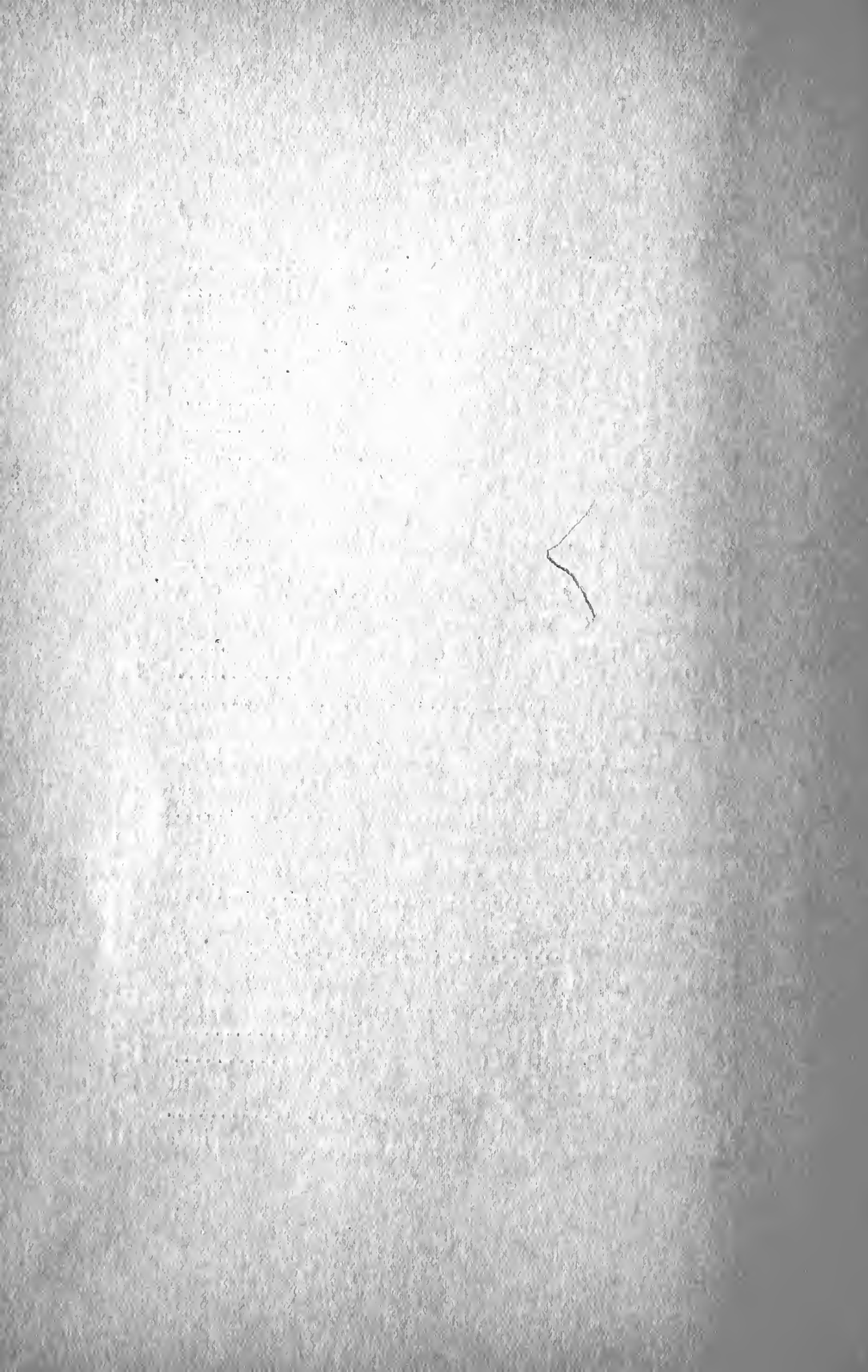
TO THE MEMORY OF MY SOUTH AMERICAN DAUGHTERS,
JUANITA,
WHO LEFT US IN PRECIOUS BABYHOOD, AND
MARÍA,
WHO WAS "CARRIED AWAY BY THE ANGELS,"
IN THE BRIGHT PROMISE OF HER EARLY WOMANHOOD,
I DEDICATE THIS LITTLE VOLUME,
IN THE ASSURED HOPE OF THE RESURRECTION OF THE BODY
AND "THE LIFE THAT IS LIFE INDEED."

H. B. P.



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PREFACE.

The author, a graduate of Princeton Theological Seminary, class of 1855, has for the most of his long ministerial life been closely identified with the work of Spanish Evangelization. But being a man "unknown to fame," having never cared to accept honorary degrees, which seem to impugn the doctrine of *the parity of the Christian Ministry*, it occurs to him that treating of so unaccustomed a theme as "*The Buried Nations of the Infant Dead*," it is due to his readers, as well as to himself, to preface the same with a more or less complete list of his former publications (other than newspaper articles), in order to give them the assurance beforehand that they are not following the guidance of a novice in these special studies, or the ill-balanced speculations of one who intrudes rashly into the realm of "things unseen" as yet.

Fifty or sixty years ago, the Rev. Dr. Philip Schaff, in his "*History of the Apostolic Church*," said that different great departments of the Christian revelation have occupied successively the attention of the Church in the lapse of the ages, and that the subject of *Ecclesiology* was at that time uppermost in the realm of religious thought, and when that was disposed of, then *Eschatology*—or the science of "*the last things*"—would follow in due course, as the final one of the great problems of Christian doctrine calling for satisfactory solution. I cite from memory, my own copy of his book having been misplaced during the many changes of my life.

But whether we will or not, that great and most important branch of Biblical knowledge is in our

day forcing itself on our attention as never before; and the dozen or more theories of "the Millennium," and of the Second Advent (some sober, some wild, and some dangerous) that are gaining adherents in our day, will serve me as excuse, if excuse be needed, for submitting to the consideration of the Christian public, and committing to the blessing of God, this humble attempt to *advance the cause of Gospel Truth*, in reference to what is at this present the most important, perhaps, and least understood of the great departments of Bible doctrine, which our Lord made pre-eminent in his own teaching, and which from the beginning he has given in charge to the studious, and prayerful, and ceaseless attention of his people.

As the subject is *new* to most people, being, for one reason or another, avoided by the general pulpit, and barely touched upon in what is called "*practical religion*" in our day (though on the lips of our Lord and his apostles all the time), if the reader will honor my booklet with a second reading, in order to grasp the subject well, I am sure he will find it a study of the *most intense interest*, and of the *highest practical value*.

The subject ought to interest everyone, as there are few homes that have not buried their infant dead. The book embraces the studies of a lifetime, and will afford the reader scope for profitable meditation along new lines of "orthodox" belief; even though he may not be able either to accept at once all the author's positions, or to refute them, buttressed as they are at every step by the sure word of God, concerning things past, present and future—while avoiding carefully the details of unfulfilled prophecy.

With these explanations, and fully conscious of the many imperfections of the work, I commit this *Study*

in *Eschatology* to the good hand of God, and to the indulgent consideration and criticism of my brethren.

H. B. PRATT.

Hackensack, N. J., September 13, 1910.

AUTHOR'S PREVIOUS PUBLICATIONS.

1. "*The Right of the People to the Word of God.*" Bogotá, Colombia, S. A. 1856. Spanish.

2. "*The St. Peter Question.*" Bogotá, Colombia, S. A. 1857. Spanish.

3. "*Noches con los Romanistas.*" Spanish translation of Seymour's "Evenings with the Romanists," with Translator's *Appendix* on the St. Peter Question. New York, 1860. Over 10,000 copies printed.

Three editions also printed in Madrid, Spain. Somewhat abridged.

4. *Partial Revision of the old Reina-Valera Bible.* 1860, 1861.

5. "*Death, the Resurrection, and the Intermediate State.*" Southern Presbyterian Review. 1866.

6. "*The Hope of the Gospel.*" Southern Presbyterian Review. 1867.

7. "*A Defense of Presbyterian Baptism.*" Presbyterian Committee of Publication. Richmond, Virginia. 1869.

8. "*El Lugar que ocupan las Sagradas Escrituras en la Iglesia Romana.*" Correspondence with Dr. Moisés Higuera, curate of Socorro, Columbia, S. A. 1874.

9. "*La Biblia y la Adoración de la Hostia.*" Socorro. 1874.

10. "*La Biblia y sus Opositores.*" Reply to Booklet of Sr. José M. Groot, Editor of "El Catolicismo." Bogotá. 1875.

11. "*La Prensa Evangélica.*" Monthly publication for gratuitous distribution. Bucaramanga. 1876, 1877.

12. "*El Libro de los Salmos.*" Radical revision of the Reina-Valera Psalms, to serve only as a basis for a more perfect Spanish Version. Bucaramanga. 1875.

Reprinted in New York, 1879. Reprinted in Madrid, Spain, 1882 (?). Reprinted in Barcelona, Spain. 1883.

13. "*El Evangelio de San Mateo.*" Radical revision of Reina-Valera New Testament; to serve only as a basis for a more perfect Spanish Version. Interrupted by the Revolution of 1876. Bucaramanga. 1877.

14. "*The Righteousness of God to be Universally Confessed.*" Sermon preached before the Synod of South Carolina, on Rom. 3:19. Published by request in Southern Presbyterian Review. 1880.

15. "*Studies on the Second Advent.*" First Series. 1880.

16. "*Studies on the Second Advent.*" Second Series. 1881.

17. "*The Liberty of Praising God,*" in Hymns as well as Psalms. A review of Claybaugh's "Ordinance of Praise." 1881. Presbyterian Committee of Publication, Richmond, Virginia.

18. *New Translation of the Bible into Spanish; "La Version Moderna."* The first Spanish translation of the Bible ever made from the original tongues. 1883—1893. American Bible Society, New York. 1893.

19. *An Idiomatic Translation of the Book of Genesis from the original Hebrew into Spanish.* American Bible Society. 1886.

20. Torrey's "*How to Bring Men to Christ.*" Spanish Translation. Mexico. 1889.

21. "*The Length of the Sojourn in Egypt.*" Southern Presbyterian Review. 1889.

22. "*The World Viewed as the Subject of Ruin and Redemption.*" Southern Presbyterian Review. 1895.

23. "*Estudios sobre el Libro del Génesis.*" Pp. 510. 1903.

24. "*Estudios sobre el Libro del Exodo.*" Pp. 450. 1905.

25. "*Estudios sobre el Libro del Levitico.*" Pp. 420. 1910.

The first and only Protestant commentaries on books of the Old Testament ever published in Spanish.

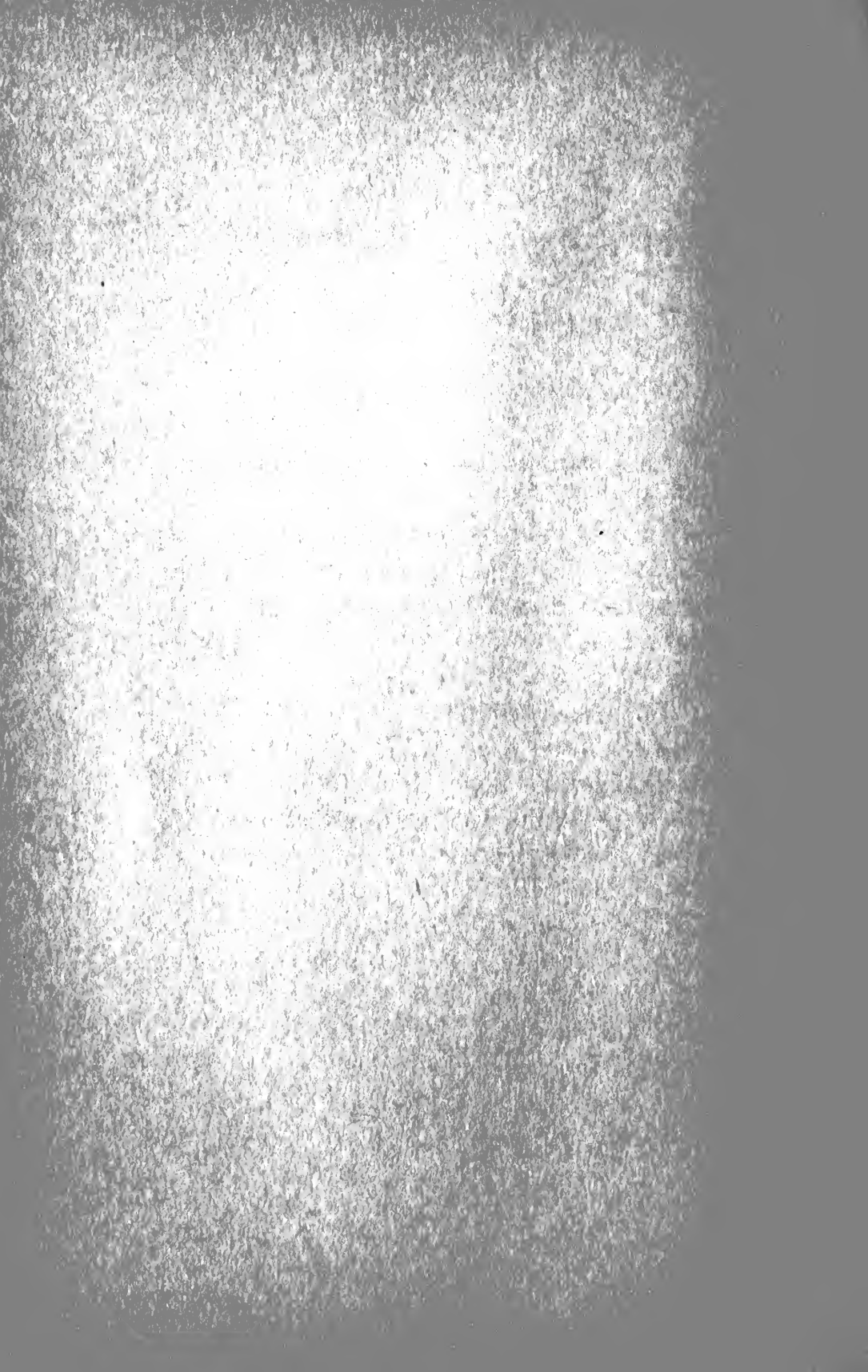
These three works were turned over to the American Tract Society, in trust and perpetuity, as the author's personal contribution to the cause of Spanish Evangelization; providing for their permanent sale at the uniform price of 50 cents gold, postpaid, within the limits of the Postal Union.

26. "*Studies on the Book of Genesis.*" Translated from the Spanish. 1906.

27. "*El Catecismo Menor.*" New Translation. Laredo, Texas. 1899.

28. "*El Libro de Orden Eclesiástico.*" Laredo, Texas. 1899.

29. Vest-pocket edition of "*Los Proverbios.*" Revision of *La Moderna*, for the Mexican Centennial. American Bible Society. 1910.



THE BURIED NATIONS OF THE INFANT DEAD.

A STUDY IN ESCHATOLOGY.

If our first parents had maintained that original condition of "righteousness and true holiness" in which they were created; if sin and death had never invaded the world, and man had fulfilled the first recorded command given to an unfallen and happy race: "Be fruitful and multiply, and replenish the earth and subdue it" (Gen. 1 : 28), in a comparatively short time there would have been no space left for them to multiply and increase in. Even in a world of sin and misery, of sorrow, disease and death, it has been often found that under favorable circumstances, and with abundance of wholesome food, a healthy and vigorous stock will double itself every 25 years. It is therefore a most reasonable proposition that the unfallen race of Adam and Eve, free from disease, want and death, industrious, frugal, continent, pure and holy, loving God supremely, and each his neighbor as himself, would have doubled itself *four times over* in the

course of every hundred years, and would have continued indefinitely to do the same. Anybody with pencil and paper before him can easily make the calculation of this endless progression.

The two in 25 years would make four; in 50, eight; in 75, sixteen; and in 100, thirty-two. In 200 years the race at the same rate of progression would number 512; in 300 years, 8,192; in 400 years, 131,072; in 500 years, 2,097,192; in 600 years, 33,555,072; in 700 years, 496,881,112; in 800 years, 3,975,049,215, or more than two and a half times the present population of our world, estimated at 1,500 millions; in 900 years, 63,600,198,456; and in 1,000 years, 1,017,612,767,296—enough to people *more than 600 worlds like our own!* At the same rate of arithmetical progression, in 1,500 years, or at the date of Noah's Flood, that single pair of unfallen human beings would have reached the inconceivable figure of 900 quadrillions, more than sufficient to people *600,000 worlds like ours!* We ask ourselves in wonderment where it would have pleased God to arrest this rate of increase, and revoke that first command of his. Some one will perhaps here say that before many ages had elapsed he would have found himself in the necessity of *changing his plan*. That might well be said of some supposed "holy Jupiter," who

moves down the stream of time along with the rest of us, and amends his purposes, and alters his plans, as each new emergency may require; but it is a simple absurdity when speaking of "*the High and Holy One who inhabiteth eternity,*" who *lives abreast of all its endless ages, —fills it up* with his changeless being, as he does all space with his measureless immensity. "*Do not I fill heaven and earth?*" saith the Lord." Jer. 23, 24. No supposed *change of plan* could ever apply to the case of him to whom the end is not merely foreseen, but is *ever as present as the beginning*, and to whom our creature distinctions of past, present and future do not exist; so that the creation of man, together with his sin and fall, and the redemptive work of Christ, from start to finish, were from the beginning as present and immediate to him as they were ever going to be. The Fall, therefore, with all its attendant and resultant consequences, entered essentially into the plan and purpose of the creation and redemption of the fallen race, ruined in Adam, but redeemed and restored in Christ, the second Adam.

"The heaven, even the heavens are the Lord's,

BUT THE EARTH HATH HE GIVEN UNTO
THE CHILDREN OF MEN." Ps. 115:16.

“God himself who formed the earth and made it, he hath established it; he created it not in vain, he formed it to be inhabited.” Isa. 45:18.

The Purpose of Redemption—God’s Original Purpose.

As therefore the over-population of the world formed no part of his purpose and plan, he made provision (while working out the problem of the exceeding sinfulness and malignity of sin, and the glories of his own redeeming grace), to people it permanently with a nobler race than ever Adam’s was or could have been, “*in order that in the ages to come he might make known unto the principalities and powers in the heavenly places the exceeding greatness of his grace, in his kindness toward us in Christ Jesus.*” Eph. 2:7. Jesus said to the unbelieving Sadducees: “The children of THIS WORLD [or age] marry and are given in marriage; but they that shall be accounted worthy to obtain THAT WORLD [or age] AND THE RESURRECTION FROM THE DEAD, neither marry nor are given in marriage; for neither can they die any more (R. V.) [reproduction therefore will be no longer necessary to its population]; for they are equal unto the angels [Matthew and Mark say “they are *as the*

angels in heaven," and therefore non-productive] and are the children of God, being the children of the resurrection." Luke 20:34-36. A perfected, sinless, deathless and non-productive race, complete in numbers, to be neither increased nor diminished, who should be "*to the praise of the glory of his grace,*" was from the beginning the ultimate end of man's creation. And thus we read eight times over of the "Book of Life," the "Lamb's Book of Life," and the "Book of Life in which the names were written from the foundation of the world" (Rev. 17:8); so that this purpose (as Luke 20:36 states it) will only, and can only be accomplished when we are really and fully "*the children of God, being the children of the resurrection*"; and thus Paul also states it in reference to himself, as his highest aspiration (both then on earth, and now in heaven) to be WAITING FOR THE ADOPTION, TO WIT, THE REDEMPTION OF OUR BODY (Rom. 8:23)—"the adoption of sons" being, as he says in Gal. 3:4, God's great and ultimate purpose when he "sent forth his Son, made of a woman, made under the law; to redeem them that were under the law, *that we might receive the adoption of sons.*" Thus, too, Christ himself states the case, in John 6:38-40: "I came down from heaven, not to do mine own will, but the will of him that sent me. And this

is the Father's will who hath sent me, *that of all that which he hath given me I should lose nothing, but should raise it up again at the last day.* And this is the will of him that sent me, that every one that seeth the Son and believeth on him should have eternal life; and I will raise him up *at the last day.*" To the same effect Peter tells us that all heaven, both prophets, and saints and angels, are standing in waiting expectancy of "*the salvation ready to be revealed in the last time*" (1 Pet. 1:4-12); and Paul adds that *not only we, but "the whole creation,"* in groaning and travailing hope, with outstretched neck is likewise "waiting for the manifestation of the sons of God; because the *creation itself also is to be delivered out of the bondage of corruption into the glorious liberty of the children of God.*" Rom. 8:18-23.

It is evidently *the same "creation"* of which we are part; for in 2 Pet. 3:5-13, the Spirit of Inspiration speaks by Peter of "the heavens and the earth" which were before the Flood; "THE WORLD THAT THEN WAS, which being overflowed by water, perished"; then next, of "the heavens and the earth that are now"—THE WORLD THAT NOW IS; which is in like manner to be swept with a flood of fire—swept clean of sin and sinners;—and then he tells us that believing men

of that day, "according to God's promise, were *looking for new heavens and a new earth* [THE WORLD THAT IS TO BE HEREAFTER], wherein dwelleth righteousness"; something which seems wholly to have passed out of the hopes and expectations of most Christians in our day; many of whom regard all serious "looking for such things" as evidence of a disordered fancy or an unbalanced mind.

Having in view this same great and common hope of the Apostolic Church, Paul tells the Hebrews, who expected the literal and immediate fulfilment of the same misunderstood promises, that *unto his only-begotten Son, and "not unto angels, did God subject (R. V.) the world to come, whereof we speak."* Heb. 2:5. In the Greek text "the world to come" is in its form wholly unexampled, being literally "*the habitable* (or inhabited) *earth*, THE ONE THAT IS TO BE"; words which by no possibility can be tortured into meaning "the Gospel Dispensation," by any who understand the meaning of Greek words. As the writer had not so much as referred to any such thing, the words "whereof we speak" can only mean, *about which we Christians are always talking*. Peter says they were *looking for it*,—not today nor tomorrow, but in due season; and Paul says that they were *always talking about it*,

as the end of their hopes. And all through the New Testament we find that this was the literal fact; as he tells the Corinthian Christians that "they came behind in no gift, WAITING FOR THE COMING (or the revelation) OF OUR LORD JESUS CHRIST" (1 Cor. 1:7); and reminds the Thessalonians (1 Thes. 1:10) "how they turned unto God from idols, to serve the living and true God, AND TO WAIT FOR HIS SON FROM HEAVEN, whom he raised from the dead, even Jesus, who delivered us from the wrath to come,"—the wrath which is to overwhelm the world of the ungodly, and wipe it clean again of sin and sinners. Rom. 1:18; 2 Thes. 1:8-10.

And in Titus 2:11-15, he gives us this full-length portrait of a Christian of the first century and the Apostolic Church: "For the grace of God, which bringeth salvation unto all men [and not to Jews only], hath appeared; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world (or age), LOOKING FOR THAT BLESSED HOPE AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOR [or *of our great God and Savior*], Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people [=a people peculiarly his own, or of his exclusive posses-

sion], zealous of good works. *These things speak and exhort,*" etc. And however seldom referred to in our day, in the nature of things it must be even more important and timely to "speak and exhort of these things" now than it was in apostolic times; "for now is our salvation nearer than when we (or they) first believed."* Rom. 13:11.

When in the days of Noah, "the Flood came (upon a careless and ungodly world) and took

* In reply to the frequent allegation that they were a badly deceived set, to be "looking for such things" *so far ahead of time*, it will be sufficient to ask: *In what other time* were they individually to look for them, except in their own brief hand-breadth of time, "which they spent as a shadow on the earth"? The infidel, Ernest Renan, was at least self-consistent (which some so-called "liberal" Christians are not) in representing that *Jesus was himself the leader of the deluded host*; for that at one period of his life "he certainly expected that within 30 or 40 years he would come, with his mighty angels, flying in the clouds of heaven." But, as Paul says, "the foolishness of God is wiser than men;" for *what other way was there* to have each successive generation of his people "like servants who wait for their lord, when he shall return from the wedding"? That they have ceased to be such, is the real cause of the worldliness and self-indulgence of the professed Christian Church. *To the holy dead it has really made no difference*, as they will be on hand just the same "in that day"; and meantime they *wait in heaven*, "with Christ," till "*them that sleep in Jesus will God bring with him.*" 1 Thes. 4:14.

them all away," the new world was re-peopled by Noah and them that were with him in the ark. Gen. 10:32. And thus when again the world is swept clean of sin and sinners by that coming flood of fire, it will (as I read the Scriptures) be *re-peopled by saved and resurrected saints*; WHO WILL BE PRINCIPALLY THE INFANT DEAD. And be it remembered (because too often forgotten or denied), that "RESURRECTED SAINTS" WILL BE AS REAL AND TRUE MEN AND WOMEN, *and a great deal more so*, than ever they were in "this body of sin and death." The resurrected Jesus said to his amazed disciples, of his risen and "spiritual body": "Behold my hands and my feet, THAT IT IS I MYSELF; *for a spirit hath not flesh and bones, as ye see me have.*" Luke 24:39. And thirty years after he had ascended to glory, the apostle said: We are MEMBERS OF HIS BODY, OF HIS FLESH AND OF HIS BONES. Eph. 5:39. Yet so deeply rooted is this semi-manichean prejudice against the salvation of *our body* (a true, material body, albeit with different properties), that Mr. Moody did not think it beneath the dignity and importance of the subject to affirm that "*when Jesus went away to heaven HE DID NOT LEAVE HIS FLESH AND BONES BEHIND.*"

And so the promise literally runs in Ezekiel,

which is not to be explained away as figurative language (for figurative language can only be based on an objective reality): "*Behold, oh, my people, I will open your graves, and will cause you to come up out of your graves, and I will bring you into the land of Israel.*" Ezek. 37:12. Or, as Isaiah no less clearly expresses it: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains (or mountain country); and *mine elect shall inherit it, and my servants shall dwell there*"; spoken expressly of the new heavens and new earth, in Isa. 65:9. And to the same purpose our blessed Lord, citing one of the manifold repetitions of the 37th Psalm, says: "Blessed are the meek, for *they shall inherit the earth*" (Matt. 5:5); which Prov. 2:21, 22 repeats in this form: "For the upright shall dwell in the land [or *earth*, which is the same thing in Hebrew and in Greek], and the perfect shall remain in it; *but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.*"

With this compare Isa. 26:17-21; spoken to God's few and dispirited people of the olden time: O Zion! "*thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust!* for thy dew is as the dew of herbs, AND THE EARTH SHALL CAST

OUT THE DEAD. Come, my people, enter thou into thy chambers, and shut the doors about thee; *hide thyself, as it were for a little moment*, until the indignation be overpast. FOR, BEHOLD THE LORD (JEHOVAH) COMETH OUT OF HIS PLACE TO PUNISH THE INHABITANTS OF THE WORLD FOR THEIR INIQUITY; *the earth also shall disclose her blood* (*Heb.* bloods = blood violently and wickedly shed), and shall no more cover her slain." "WHEN HE MAKETH INQUISITION FOR BLOOD (bloods, again) HE REMEMBERETH THEM; HE FORGETTETH NOT THE CRY OF THE HUMBLE." What a day of reckoning that will be for France, and Spain, and for the Babylonian Woman, "drunken with the blood of saints," who set them on! "It shall be more tolerable for the land of Sodom *in the day of judgment*, than for thee." Mat. 11:24. Compare 2 Kings 24:4.

It is natural and unavoidable for us, in addressing such as have come to years of discretion, to insist on it "that they repent, and turn to God, and do works meet for repentance" (Acts 26:20); that "they believe and obey the Gospel"; that they "take the yoke of Christ" and wear it, "and learn of him," as indispensable to their becoming "heirs of the kingdom which God has prepared for them that love him" (James 2:5); but on one never-to-be-forgotten occasion, when

mothers were bringing their babes that Jesus might bless them, and the disciples rebuked the mothers for interrupting the Master's discourse about matters more important, as they supposed, we are told, for once, that "*Jesus was much displeased*, and said: Suffer the little children to come unto me, and forbid them not; FOR OF SUCH IS THE KINGDOM OF GOD." Mark 10:13, 14. These words are sometimes used as authority for presenting infants to God in holy baptism; but one moment's reflexion will convince us that the words have nothing to do with the ordinance of baptism; *first*, because Christian baptism was not then instituted; and *secondly*, because in fact we *do not suffer the little children to come unto him in holy baptism*, except the children of *professedly believing parents*—persons competent to assume and fulfil the vows of baptism.

The captain of an English steamer with whom I returned home, after my second term of missionary service in Colombia, South America, told me he had heard the bishop of Trinidad, the large island at the mouth of the river Orinoco, peopled mostly by ignorant and half-christianized negroes and Indians, under the British flag, say that *the large majority of babies baptized in his diocese were bastards*. I am not responsible for

the statement, but it is quite in line with the state of morals down there, both on the islands and on the mainland, where most of the people in Venezuela and Colombia are born out of wedlock; and I suppose that we Presbyterians would under such circumstances prefer to turn Baptists, rather than prostitute thus one of the most precious ordinances of God's house; just as we might be induced to turn Quakers, if law and usage, under a State Church, required every bailiff and sheriff to "take the sacrament," as an indispensable condition to holding office; as I am informed was the case in England one or two centuries ago.

It is more customary to understand the words as teaching that *a childlike character and disposition are necessary to enter heaven*; using them as a strict parallel to Christ's words on another occasion: "Except ye be converted *and become as little children*, ye shall in no wise enter into the kingdom of heaven." Matt. 18:3. But is that all, or the half of what our Master intended to teach by these precious words? "*Of such-like is the kingdom of heaven*" would be an insufferable dilution of them. Still further, they may be properly and strikingly applied to the case of those of us from whom God in his holy, wise and no doubt beneficent providence, takes away our

babes; and in spite of our earnest hopes and prayers (and sometimes in spite of the impotent and violent protests of the ungodly), bears away on angels' wings their souls to his own immediate presence, and lays away securely their infant bodies in the silent tomb—planted (or *sown*, as Paul expresses it) in “God’s acre,” against the great harvest day.

Calvin and Dying Infants.

Dr. Philip Henry in his *Life and Times of Calvin*, affirms that *Calvin was the first of the Reformers of the 16th century to hold and teach that dying infants are saved without baptism*; and yet by the art and subtlety of Satan, and the perversity of human nature, there are some Protestants even who do not cease to represent that Calvinists, and especially Presbyterians, hold to *the damnation of infants*. Now if truth and honesty were their end and purpose, instead of “bearing false witness against their neighbors,” who protest against the horrible imputation, as a baseless calumny, why are they not brave enough to lay the charge where it properly belongs, and where there would be no uncharity in making it, nor any difficulty in proving it? Why spare the Papal Church, which openly and fearlessly holds and teaches that *without water bap-*

tism there is no salvation, and that ALL UNBAPTIZED INFANTS, dying so, ARE LOST ! Their doctors are not agreed among themselves as to what becomes of them, some holding that they are in fact “damned”; some others, that they never attain to the condition of rational beings ; others that they are consigned to a painless and eternal state of “Limbo”; but they are all agreed that all such *are not, and never can be saved*, and are eternally excluded from heaven ;—for the lack of somebody (man, woman, or midwife) to apply the water, and repeat over them, with the right intention, the formula of Christian baptism. Thus they include among *the lost*, and make no difficulty about confessing it, the numberless multitudes of the infant dead of all the heathen nations, of Mohammedans, Jews, Baptists, Quakers, and the churchless masses of Christian lands, who disregard the Christian Church and all its institutions. Pray, why all this tenderness about the feelings of Roman Catholics and ritualists, while bravely heaping the malicious charge on Calvinists and Presbyterians ?

“Elect Infants, Dying in Infancy.”

The Presbyterian Confession of Faith, in treating of *Effectual Calling*, or the personal application of the redemptive work of Christ, has of

necessity to treat of the case of infants who die before they become responsible beings. Of these and others like them, Chap. X, Sec. 3, says; "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, where and how he pleaseth. So also are *other elect persons* [idiots, imbeciles, etc.] incapable of being called outwardly by the word." This phrase, "elect infants, dying in infancy," has been singled out by some persons who have forgotten the fundamental law, "*Thou shalt love thy neighbor as thyself*," to fix upon Presbyterians the stigma of "the damnation of infants"; as teaching that *non-elect infants, dying in infancy are lost*—a sample of the bad logic of some men who are as gentle as lambs, and as *mum* as mice, as respects the logical consequences, and the openly professed consequences, of the heresy of Baptismal Regeneration. We freely confess that the phraseology, which 300 years ago had probably a reference now lost, is unfortunate and needlessly perplexing, if not misleading. "Elect PERSONS, dying in infancy," would fully express the idea of the Confession of Faith, and would be free from all possible misunderstanding.

The fundamental idea of Calvinism is that fallen human nature is so far gone away from what it originally was, and was intended to be,

and so *hostile to a holy and sin-hating God*, that only the powerful and effectual DRAWING of divine grace will suffice to bring men to Christ and keep them there. This Christ himself expressly states in John 6:44; and all experience and observation attest its truth. And so it is held in common by all Evangelical Churches, and confessionally by the Roman Catholic Church as well. All alike hold that fallen human nature is so impotent for, and made opposite to, everything *spiritually* good, that left to ourselves, we will always and persistently go wrong and depart from God. Even the Articles of Religion of the Methodist Church, which is popularly supposed to be the most opposite to the peculiar doctrines of Calvinism, says in Art. VIII, on Free Will, that "*we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us (that is, going before), THAT WE MAY HAVE A GOOD WILL, AND WORKING WITH US WHEN WE HAVE THAT GOOD WILL.*" That rightly understood, is about as much as a Calvinist would ask. For if God give us a good will, and work with us while we have it, *we will of course take the right way and keep it*; and unless he keeps on giving us that good will, we will certainly go back from following him. And no one who rightly looks at it, will ever doubt

that the good will which God now purposes to give to his obedient people, and keep on giving, it is, and ever was, his *eternal and unchangeable purpose* to give and keep on giving them. The eternal Jehovah can never change his mind and purpose. *God's present performance and his eternal purpose are as exactly alike as your face and its image in a looking-glass.* Methodists, Baptists and Presbyterians alike pray: "DRAW US, AND WE WILL RUN AFTER THEE!" with the same absolute certainty as to the result. Or, as Augustine has it: "Give what thou askest, and ask what thou wilt."

But though these precious words of Christ have no application whatever to the baptism of infants (and in the common belief of Evangelical Christians, unbaptized persons dying in infancy go to heaven as surely as the baptized), they do have a very striking and most consolatory application, not only to the case of the infants of Christian parents, but to all deceased infants, of all ages, past, present and future—the dead and dying infants of all nations, tribes, peoples, tongues, colors and religions. These all, according to the belief of Gospel-loving people in general, *are gathered home to God; and as they were made partakers of Adam's sin and fall, without act or volition of their own, so without act or*

volition of their own they are "*made partakers of the redemption purchased by Christ,*" and are *renewed and sanctified by his Spirit, "who worketh when, where and how he will."*

And as Jesus teaches us in the parable of Lazarus and the Rich Man, that "*Lazarus died, and was carried away by the angels into Abraham's bosom*" (Luke 16:22), so we unanimously accept and believe, by satisfactory inference from the clearest teachings of God's Word, that the same divine messengers, who are "*all of them ministering spirits, sent forth to minister for them who shall be heirs of salvation*" (R. V., Heb. 1:14), are also sent forth to bear away the little ones, sinners by no choice or consent of their own, and take them up to one of the "*many mansions in our Father's house*" on high, to share in the *blessedness of the dead who die in the Lord*; and whom, together with "*them that sleep in Jesus, God will bring with him,*" when he shall send him "*the second time without sin unto salvation.*" Heb. 9:28. If our distracted hearts could listen attentively at such an hour, and catch the rush of angels' wings, even our little faith would be sufficient to hear our loving and compassionate Redeemer say again: "*Suffer the little children to come unto me, and forbid them not.*"

The Kingdom.

“The kingdom of God,” or as Matthew mostly prefers to call it, “the kingdom of heaven,” does not mean, and perhaps never does mean, “heaven” in our ordinary use of the word, as locally distinct from the earth; *first*, because that kingdom *is locally on earth, and is coming, but not yet come*. It lies in the future, Christ himself bidding us daily and ceaselessly in prayer to say: “**THY KINGDOM COME; THY WILL BE DONE AS IN HEAVEN, SO ON EARTH.**” And *secondly*, because (following the A. V., which is here every way simpler and more intelligible than the R. V.), “*Jesus Christ shall judge the quick and the dead AT HIS APPEARING AND HIS KINGDOM.*” 1 Tim. 4:1. That the day of his Second Coming is the day of his Kingdom, he himself tells us expressly in the words: “*When the Son of Man shall come in his glory, and all the holy angels with him, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY*”; and “*THEN shall he say*” to his faithful people: “*Come ye blessed of my Father, inherit (or possess) THE KINGDOM PREPARED FOR YOU (the just) from the foundation of the world.*” The world was “founded” as a kingdom of righteousness and not of deviltry. Matt. 25:31-34. And to the same effect he says in Rev. 3:21: “*To him that overcometh will I grant (in the*

great hereafter) to sit with me in MY THRONE, even as I also overcame and AM SET DOWN WITH MY FATHER IN HIS THRONE"; where the contrast could not be more marked than it is between the future and the present, or between "my throne" and "my Father's throne." So too Jesus again declares that it is "in the regeneration"—or "*the New Creation*," as the words are rendered back into Hebrew, in which no doubt he spoke them—that "the Son of man *shall sit in the throne of his glory*" (Matt. 19 : 28); of which those persons seem never to think, who would delay as long as possible the time of his appearing.

To the same purpose again Peter writes: "Wherefore the rather, brethren, give all diligence to make your calling and election sure; for if ye do these things, ye shall never fail; *for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*" 2 Pet. 1 : 10-11.

Thus we reach the solid conclusion that "the Kingdom of God" *does not mean "heaven,"* but always *God's re-established empire over this world,* which he made for himself and his people, and not for his enemies, *together with all the steps which lead up to that glorious consummation in the Great Day.* And then the question recurs with redoubled force, "*What did Christ*

mean by saying of the little ones he was blessing: "OF SUCH IS THE KINGDOM OF GOD"? Let us examine this point dispassionately and thoroughly; not as a matter of sentiment, but in the clear light of Scripture teaching.

Infants and the Kingdom.

When he "came down from heaven" "to destroy the works of the Devil," and to obliterate the kingdom of the Wicked One, and re-establish on its ruins the Kingdom of God, subverted by the malice and subtlety of Satan; "to make an end of sins and to bring in everlasting righteousness, to swallow up death in victory, and to wipe away tears from off all faces," we do not hesitate to affirm (since we utterly repudiate the Roman Catholic doctrine of "Limbo," both "of the fathers" and "of infants") that he left behind him in heaven innumerable millions of the infant dead, who since the advent of sin and death in the world had been gathering there, waiting for the purposed and promised redemption of the people of God, *in "the day of Christ,"* which is emphatically called "THE DAY OF REDEMPTION, whereunto by his Spirit we are sealed." Eph. 4:30.

The uniform and self-consistent testimony of Scripture is that "This man [*our Priest—Modern Spanish Version*] after that he had offered

one sacrifice for sins forever, sat down on the right hand of God; FROM HENCEFORTH EXPECTING—waiting—TILL HIS ENEMIES BE MADE HIS FOOTSTOOL” (Heb. 10:12, 13); from whence he sends the message by John the beloved, in Apocalyptic vision: “To him that overcometh will I grant (in the Judgment Day?) to sit with me IN MY THRONE, even as I also overcame, and am set down with my Father IN HIS THRONE.” Rev. 3:21. And so, meantime, while “expecting”—waiting there, according to the unanimous belief of Evangelical Christians, and the plainest teaching of the apostle Paul (Phil. 1:21, 23, and 2 Cor. 5:6, 8), he receives to himself the departing souls of the saints,—the dying Stephen evidently expected that he would “receive his spirit” there—to wait with him, while he waits, till all his enemies (including death and the Devil, Heb. 2:11) are put beneath his feet. From this we infer with confidence that the infant dead of all the past ages, and of all the buried nations, peoples and tribes of the earth, during the 4000 years of the reign of sin and death until then, were also there with him in blessedness, waiting “the Day of Redemption”;—a numberless multitude which no man can reckon up; probably three-fourths, or more, of the race of the Sinner Adam. So that when Jesus said, “Of such is

the Kingdom of God," it is not humanly possible that he lost sight of the countless millions of the infant dead he left in glory when he came down from heaven. And to these, 1900 years later, we properly add the even greater multitudes who since then have joined the waiting "congregation of the (infant) dead." In the minds of a great many persons this subject is hopelessly entangled by their failure to keep distinctly before their minds the fact that "to this end the Son of God was manifested, THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL"; "to make an end of sins," and "to bring in everlasting righteousness," "to swallow up death in victory," and to "wipe away tears from off all faces"; and to secure as the great result of his mission, that *the will of God be done on earth, even as it is in heaven*. He came, as the apostle says, "TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF." Heb. 9:26.

The Personnel of the Kingdom.

To make this point in reference to the infant dead unmistakably clear, note *first*, that Christ is "THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD (Rev. 13:8)—a sacrifice having retroactive as well as prospective effect; an efficacy reaching back to the beginning of the world

as well as to its end; and *secondly*, that in the sight of the Eternal Jehovah, our creature distinctions of time, as past, present and future, do not exist; so that the payment of their ransom, though future to them, as it is past to us, was always as *present* to him as when Jesus cried: "IT IS FINISHED," on the cross. Why, then, should they not be *waiting* in heaven, as well as in "Limbo," or some other imaginary abode of disembodied souls? Jesus tells us, purposely to answer our every doubt: "In my Father's House are many mansions"—room enough for all. John 11:2. But the common assumption that disembodied souls are *organized beings* (like angels or spirits), armed and equipped for any and every manner of work or service, is surely an extravagance, to which the Bible does not give the least countenance. Of what departed soul does it give us any information whatever? The holy dead are "*blessed while yet dead*"; they are "with Christ" where he is; "comforted" and "far better" off than when here; but what they are doing, or capable of doing, except "*waiting for the adoption, to wit, the redemption of our body*" (Rom. 8:23), are points on which it has pleased God to shed *not one ray of light*. John does not tell us that he saw his brother James in glory (as did Æneas his father Anchises, in

Virgil's fable); and whether Moses, when with Elias in the Mount of Transfiguration, was *in the body or out of it*, no one can say; for Luke tells us that "two MEN were with him, who were Moses and Elias"—and *a disembodied soul is not a man*; Jesus also seems plainly to intimate in the parable of the Rich Man and Lazarus, that ONLY BY RESURRECTION FROM THE DEAD could Lazarus be sent to the rich man's father's house: and Samuel accounted that it was an unexampled thing, and a great impertinence, that he was *disturbed, to bring him up*. See Note 27 on *sheol* and *hades* in my *Studies on Genesis*, p. 430; and on Old Testament Eschatology, p. 59.

I draw another line of Scripture proof, even more striking and pointed, from Heb. 11:11-13: "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there of one, and him as good as dead, *so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable*: THESE ALL DIED IN FAITH, not having received the promises," etc. These words apply to the spiritual seed of Abraham in their solidarity, and no more exclude the dead babies, than do those other words, that are sometimes

so misconstrued: "He that believeth and is baptized shall be saved" (Mark 16:16), exclude the living ones from baptism. The certainty that they do in fact include the infant dead of Abraham's natural descendants, is most obvious from *the certainty that they can apply only to a scattered "few" of his adult descendants*. Ishmael and the Ishmaelites are of course not included; Esau was "a profane person" and a reprobate, in spite of his fine points; at least ten of the twelve sons of Jacob were wicked men; and their descendants in Egypt (including Moses himself, up to the time of his conversion and that of his divine call to deliver the people from Egyptian bondage) had forgotten even the name, and every distinctive name of the God of their fathers (Ex. 3:13), and were, with rare exceptions, hopelessly sunk in Egyptian idolatries; in the wilderness they were so utterly lost to God and to his service, that in his indignation Jehovah threatened to smite them with pestilence and disinherit them, and make of Moses a greater nation than they. Num. 14:15. And in point of fact, with the exception of Caleb and Joshua, they "were overthrown in the wilderness." 1 Cor. 10:5. And after they were established in their own promised land, the prophets of God often denounced them as being "worse than the

heathen whom he had cast out from before them," and the "carcasses" of this same chosen people "were given to be meat for the fowls of the heaven and the beasts of the earth." Jer. 6:33. And thus, all the way down their national history, and even to the time that this Epistle to the Hebrews was written, they showed themselves to be a "stiff-necked" and obdurate race, of whom Jesus said that it would be "more tolerable for Sodom and Gomorrah in the Day of Judgment than for them"; and of whom the martyred Stephen asked: "Which of the prophets did not your fathers persecute? and they slew them that showed before the coming of that Just One, of whom ye have now become the betrayers and murderers." Acts 7:52. When then, and in what point of Jewish history, do we find any trace of that already deceased and departed spiritual seed of Abraham, numerous as the sand and as the stars of the sky, EXCEPT AMONG THE INFANT DEAD? For to this same professed people of God, the children of Abraham according to the flesh, Jesus said: "Strait is the gate and narrow the way which leadeth unto life, AND FEW THERE BE THAT FIND IT"—the way. Matt. 7:11.

Along this line the words of President Jonathan Edwards, in Part II, Sec. 1 of his "History of Redemption," have great weight: "*There*

probably were more souls converted to God in the age of the apostles, than had been before from the beginning of the world." I believe, if my memory does not betray me, that the best ecclesiastical statisticians estimate that at the close of the first century, the converts to Christianity would number about 100,000 only; of the second, about one million or more; and of the third, three or four millions; and probably not more than four million professed adherents when Constantine declared Christianity the religion of the Empire, about the year 324;—only one hundred thousand real and true converts to God and to godliness in the long-drawn period of 4000 years of Satan's almost undisputed sovereignty of this world; of which he told Jesus to his face that it was his, and he meant to maintain his sovereignty! Luke 4:6. What a woeful view does this give us of the long and terrific contest through which the heavenly War has lasted thus far! And what a view of sin it gives us! Yet even this looks bright as contrasted with the dictum of David:

“The Lord looked down from heaven upon
the children of men,
*to see if there were any that did under-
stand,
that did seek God.
They are all gone aside;*

*they are altogether become filthy ;
there is none that doeth good, no, not one."*

Ps. 14:2.

And human nature is as bad, and the heart of man as wicked and deceitful today, as ever it was! What wonder is it that Jesus loved the babies, and said, "Suffer them to come unto me; for of such is the Kingdom of God"? And if men and women yet cleave to sin in this twentieth century of grace, what may they expect and look for?

I take it therefore as sufficiently proved that the infant dead of Hebrew parents, much more numerous (as we shall show farther on) than the totality of such as reached adult age, formed by far the greater part of that numberless multitude to whom the words of Heb. 11:12 apply; and if these were then "more in number than the stars of the sky and the sand by the seaside,"—out of one small nation only, what shall we say of the incomparably greater multitudes of the infant dead of all nations, outside of Jewry and of Christendom as well, of all ages, and colors and tribes of the earth, on whom neither Jewish nor Christian light has ever shined, down to the present day? We may therefore safely assume as proved, that while "those who by patient continuance in well-doing seek for glory, honor and

immortality," and do in the end "obtain eternal life," will form a most important part of Christ's coming Kingdom of Righteousness and Life Eternal, they will by no means form the whole of it, nor yet the half, nor the fourth of it; for the infant dead of all ages and all nations and peoples will form so immeasurably the greater part of it, that in "the Day of Redemption," when the Lord "writeth up the nations" of the redeemed and finally saved (Ps. 87:8), it may without exaggeration be said of them: "Of such is the Kingdom of God";—chiefly composed of them.

In the parable of The Great Supper, our Lord sets forth the fact, which was no fancy sketch, that the invited guests, *first class*, would not come; next, he sent out his servants into the streets and lanes of the town to bring in the poor, maimed and halt, a *second class* such as no rich man ever yet entertained at his own table; and when the supply from this source was exhausted, he sent them out more urgently than before, saying: "Go out into the highways and hedges, and COMPEL THEM TO COME IN; THAT MY HOUSE MAY BE FILLED." Luke 14:23. To the same purpose, in the parable of The Marriage of the King's Son, "the wedding was filled with guests," though the invitations were at first unan-

imously and repeatedly rejected. Matt. 22:1-10. In times of religious declension in general, and especially when "the prince of this world," who laid the kingdoms of the world and their glory, riches and pomp at our Redeemer's feet, *as his*, if he would only accept them at his hands, *as his liege lord*, now as never before in the history of the Church, assaults her feeble faith with the self-same temptation; and the frivolous, the worldly and the wicked are asking WHETHER CHRISTIANITY IS NOT AFTER ALL A FAILURE, this *Study* on the Buried Nations of the Infant Dead comes to shed a flood of light on the question of the relation of the Church and its mission towards an unbelieving and too often a hostile world. At one time, only four men and four women were found (and they none too good) to be saved alive, when the world was swept with the waters of the Deluge. Only four persons escaped from the burning Sodom, and one of these became a pillar of salt before the rest reached a place of safety. The great Elijah thought that *he only was left in Israel* to serve the God of his fathers, and exclaimed bitterly: "And they seek my life to take it away!" How awakening, then, and how stimulating the thought, that even then and there, God was reaping a richer harvest of souls for his coming kingdom

of righteousness and life eternal, and "sowing" the seed-corn of immortality in "God's acre" more industriously than Satan was peopling his realms of darkness and death. "The foolishness of God is wiser than men, and the weakness of God is stronger than men!" Though the great majority of men even in our Christian, Protestant, Bible land *refuse to come in*, let them know assuredly that God has guests prepared to take their places. "My house shall be filled."

The Buried Nations of the Infant Dead.

From this point of view it is extremely interesting to consider that most wonderful Messianic Psalm, the 87th, which, from the lack of the proper view-point, is such an enigma to most Christian people (and commentators as well); in which the Psalmist, as Dr. J. Addison Alexander says, "celebrates the actual security of Zion (vrs. 1-3), and anticipates her future honors as THE SPIRITUAL BIRTHPLACE OF THE NATIONS (vrs. 4-7)." "The theme or idea of the whole Psalm, that Zion should yet be the birthplace of all nations, is again repeated under a new figure, *that of registration*: 'The Lord shall count, *when he writeth up the people,*' etc. The meaning is that, as he counts the nations, *he shall say of each, in turn, one by one, This one was*

born there." "When he writeth up the people" would be naturally understood of the people of Israel. But in the Hebrew text it reads "THE PEOPLES." Alexander, and the Jewish translator, Isaac Leeser, translate "the nations"—ALL NATIONS, as Alexander says, and as is repeated many times over in the Bible. Considering, as Alexander does, that the Psalm was written and sung to celebrate the triumphal overthrow of Sennacherib and his hosts, in the days of Hezekiah and Isaiah, how daring the thought, and how presumptuous to all who have no faith in God and his prophetic word, that *the poor, oppressed and derided Zion* was yet to be the birthplace of all nations, *including Egypt, and Babylon, and Tyre, and Philistia, and Ethiopia;* or as Isaac Watts beautifully paraphrases it—

"Egypt, and Tyre, and Greek and Jew
shall there begin their lives anew;
angels and men shall join to sing
the Hill whence living waters spring."

But besides the 87th Psalm, the same thing is often predicted in the Word of God, without this striking and picturesque mention of the nations one by one, and by name. To Abraham it was promised, and by solemn covenant secured, that he should be "*the father of a multitude of na-*

tions," and that *in him and in his seed all the nations of the earth should be blessed*. Without enlarging on this point, or attempting to cite the innumerable passages, which are familiar to all students of Scripture, I produce two more, which cover the whole ground. In Ps. 86:8, 10, we have this express promise and declaration: "*All nations which thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.*" And in Ps. 22:27, David gives us this as the fruit and outcome of the anguish of that Just and Holy Sufferer, whom he there portrays to us: "*All the ends of the earth shall remember and shall turn unto the Lord, and all the kindreds of the nations shall worship before thee.*"

"The Millennium."

It is the purpose of this discussion to show, and I think that before I am done I shall CONCLUSIVELY PROVE, that these predictions in reference to Egypt and Babylon and Philistia, and, in a word, *the other dead and buried nations or the past*, both known and unknown, whose infant dead await in their graves "the resurrection of life," [ALL THAT ARE IN THE GRAVES," says Christ, "shall hear his voice and SHALL COME FORTH," John 5:28-29], and whose spirits in

heaven are (with the apostle Paul) "*waiting for the adoption, to wit, the redemption of our body*" (Rom. 8:23), *will be fulfilled literally at "the resurrection of the just"*; and CAN ONLY BE FULFILLED BY THE RESURRECTION OF THESE DEAD NATIONS, in the persons of their dead babes ("elect infants," truly), who to all human appearance *were made and born to no purpose*. To relieve the mind of the reader from all uncertainty, or confusion, I anticipate its mention here; and if the Bible proof be still lacking in completeness, I hope to furnish it in superabundance further along. I hope also to show that this view of the case, strangely overlooked in all premillennial and postmillennial schemes of the fulfilment of the ancient prophecies—we all believe in the salvation of infants, but don't know what to do with them when saved—sets aside completely the basis of all popular theories of "The Millennium," as the great predicted time for the ingathering of souls into the kingdom of God. The Nations of the Infant Dead will stand for a good fulfilment of the predictions of better days to come, without the risks and positive dangers which attend all the theories of "the Millennium" I ever heard of. Our fathers of the Reformation and post-Reformation periods discarded the whole thing as a vain conceit, and

why should we, in spite of our Lord's most solemn and repeated charges, allow this "baseless fabric of a dream" to interpose between us and "the Hope of our Calling," and say with a drowsy, sleeping and unbelieving world: "My Lord delayeth his coming"—for a good thousand years yet?

It used to be customary, and among many it still is, to refer these passages, and others like them, to the "*conversion of the world*" in the so-called "millennium." But this interpretation of unfulfilled prophecy, commonly called "*postmillennarian*," has not been current in the English-speaking world more than 250 years, and is practically unknown to the Churches of Continental Europe till this day. Thomas Whitby, the commentator, spoke of it, at the beginning of the 18th century, as "A NEW HYPOTHESIS" (see Appendix to the Commentary of Patrick, Lowth and Whitby); the *newness* of which consisted in putting the "millennium," or the 1000-years' binding of Satan, *before* the Second Advent of our Lord, rather than *after* it; as was done by the Chiliasts or Millennarians of the second and third centuries, commonly called in our day, for distinction's sake, "*Premillennarians*"—a view which had been discredited and rejected in the Church since the days of Origen. So too, Joseph

Milner, in his Church History, at the close of the 18th century, says of this "new hypothesis": "*The learned reader* need not be told with how much clearer light it (the long discarded millennialism of the early centuries) has been revived and confirmed in our days." Vol. 1, p. 457. The great John Howe and Thomas Whitby seem to have devised this happy escape from the inconveniences of the old system, by simply making "the millennium" *precede* rather than *follow* the coming of our Lord, and making the "first resurrection" *spiritual* rather than *real*; the great Jonathan Edwards, and Thomas Scott, the most popular of Family Commentators, gave it (now called Postmillennarianism) currency and acceptance in all the English-speaking world. On the Continent of Europe the term is not in use. See Schaff-Herzog Encyclopedia, *Millennarianism* and *Premillennarianism*.

Within recent years "the *Evangelization* of the World" has with thoughtful Christians almost completely superseded the phrase "the *Conversion* of the World" (which was in current use in the last century), from a more enlightened and more Scriptural view of the great business of the Gospel Dispensation. According to Christ's own parable of "the Tares of the Field," and his own explanation of it, the wheat is *not to crowd out*

the tares, and the tares are not to be converted into wheat, or to be weeded out; but "both are to grow together until the harvest," "which is the end of the world (Gr. the age); when the Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into the furnace of fire:" "then shall the righteous shine forth as the sun in the Kingdom of their Father." Matt. 13: 24-43. And to this period refer the great predictions in the old Hebrew prophecies of the coming glory, *as portrayed under the familiar forms and in the vivid coloring of the life that now is.* So Peter teaches unmistakably in Acts 3: 19-21, and 1 Pet. 1: 4-13. Many other passages of Scripture teach with equal explicitness the same thing, notably Christ himself in Matt. 16: 27 and 25: 31-34; and Paul in Rom. 2: 7-16, and 2 Thes. 1: 6-10. And so Richard Baxter (A. D. 1650.) gives these four points as the "*Preparatives*" to "The Saints' Everlasting Rest": The Second Advent of Christ; the Resurrection of the dead; the Day of Judgment; and the Coronation of the saints in the Kingdom of their Father; teaching *that meanwhile* the souls of believers are with Christ in glory. The Westminster Confession teaches the same thing, and closes its very last para-

graph with these solemn and awakening words: "As Christ would have us to be certainly persuaded that there shall be a Day of Judgment [for the settling up of the affairs of the universe, disordered by sin], *so will he have that day unknown to men*, that they may shake off all carnal security, and be always watchful, *because they know not at what hour the Lord will come*; and be ever prepared to say: "Come, Lord Jesus. come quickly!"

Baxter freely applies to the "Saints' Everlasting Rest" the passages of the old prophets that are by so many applied to "The Millennium," or the 1000-year period of the binding of Satan; which since the Westminster Confession of Faith was written, has come to be popularly interposed between our times and the Second Advent,—a thing never heard of before; *putting this at a distance of at least 1000 years in the future*. See p. 38. But, *in the first place*, nothing whatever is said about any such thing in connection with the binding of Satan* (see Rev. 20:1-10); and *in the second place*, these predictions of the coming glory and blessing of the people of God, are over and over again declared to be *for everlasting ages*,

* There is no intimation that *one individual* will be converted to God, much less all nations, when Satan is bound and shut up in prison.

and bear on their face the impress of an endless and changeless eternity :—"they shall hunger no more," "thirst no more," "want no more," "war no more," "weep no more," "die no more"—

"while the years of eternity roll."

Limit them to 1000 years, and you spoil them completely. Thus to Zion it is said: "*Violence shall NO MORE be heard in thy land, wasting nor destruction within thy borders; but thou shalt call the walls Salvation, and thy gates Praise*"; "*and the days of thy mourning shall be ended*," not for 1000 years, but "*forever, even for ever and ever!*"

The "*conversion* of the world," then, of which some Christian people still talk, and for which they pray, is I think purely imaginary, based on an erroneous interpretation of God's promises; which I am glad to believe is fast being given up; for it leads almost necessarily to a secularizing of the Gospel, as being the great agency for the elevation of humanity, and the "*regeneration of society*," while "*saving the souls*" of individuals who repent and believe the Gospel; and thus "*the Gospel of human progress*" is with multitudes rapidly taking the place of the humbling *Gospel of sin and salvation*; which in

many of our 19th and 20th century pulpits people will not even listen to. Let such persons, who are a great multitude, read the magnificent *Panegyric of Eusebius Pamphilius* on "*The Splendid State of Our Affairs*," in the days of Constantine the Great, found in his Church History, and be admonished;—the Gospel was then fast losing its purity and vitality. The striking parallel to this which our Protestant Christianity presents today in Europe and America, is doubtless a great factor, if not *the* great factor, in the present *toning down of the Gospel of our fathers*, to make it the more effective in this humanitarian scheme for the betterment of mankind, in a purely secular sense.

Against this scheme of *salvation by education* and the elevation of the masses, stand out not merely the arguments going before, but the express words of our Savior, as well (who surely knew better than we do THE MISSION OF HIS GOSPEL), where he says: "*And this Gospel of the Kingdom shall be preached in all the world, for a witness unto the nations; AND THEN SHALL THE END COME.*" Matt. 24:14. What the need for the Gospel to be preached in all the world (or as Luke puts it, "*that repentance and remission of sins be preached in his name among all nations, beginning at Jerusalem, Luke 24:46, 47*),

"*for a witness*" only, we cannot say, nor is it important that we should know; but so it is plainly written, and such has been the history of the progress of the Gospel from the first century until now. No nation of the past or the present *has ever been "converted"*; except in a Roman Catholic sense, in which "to christen" is literally "to christianize," and all baptized people are "Christians"; and it is evident that if the whole world were as much *evangelized* as our own American people (undoubtedly the most Christian people under the canopy of heaven—in spite of the floods of ignorance and ungodliness "the great red dragon" is vomiting forth upon our shores to swallow us up, Rev. 12:15), we have only to look around us, and glance over our morning newspapers, to be convinced that even so, we would not distantly approach to the predictions of God's ancient prophets, which have a heavenly "ring" about them, of which our most advanced Christian civilization comes infinitely short;—to say nothing of the fact that while our *civilization* advances, our *Christianity* too often goes backward. The sure promise of God reads thus: "*The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" Isa. 11:9. And the 37th Psalm rings the changes upon the promise: "*For yet a little*

while, and the wicked shall not be; yea thou shalt diligently consider his place, and he shall not be (there—Alexander); but the meek shall inherit the earth, and shall delight themselves with the abundance of peace.” Ps. 37:10, 11. And for the greater abundance of certitude to us, our Savior bids us daily—ceaselessly—pray: “Thy Kingdom come; THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.” So the day is surely coming when *earth shall be clean as heaven, and no less holy.* See Zech. 14:20.

Relative Numbers of the Infant Dead.

As regards the relative numbers of the Infant Dead, we have no way of forming a satisfactory opinion. It is said by some that *one half* the children born die under three years. Of recent years infant mortality has been greatly reduced—but that is at home. In other civilized lands today, the mortality is probably greater than it ever was in our America. In the homes of paganism and savagery, and in the great cities of Europe, Asia and Africa, we lose all account of the reckoning; and when to this is added deliberate child murder, both before and after birth, for convenience, and systematically for State reasons, and run it back through the six thousand years of man’s apostasy; and when to this we

add *the sacrificing of the little ones to the crocodiles of the Ganges, and to the bloody gods of many, or most, ancient religions*, and the chances and mischances of war, pestilence, famine and grinding poverty and oppression, we quite lose our breath, and thank God as never before for the heavenly words: "*Suffer the little children to come unto me*; for of such is the kingdom of God." In this matter the Devil would appear to have outwitted himself, for three-fourths of the race may without extravagance be said to have been snatched out of the jaws of the Destroying Lion, by *this God's ordinance of infant salvation*.*

We have thus proved that much more than half of Adam's race, probably more than three-fourths, or possibly four-fifths, have been garnered by "untimely deaths" into the Lord's own keeping, to await with him the coming day of his glory and his power in which "*God will bring them with him*" "when he cometh with all his holy ones." And we may be sure, without intruding into the sphere of things unseen, that "the angels, who minister for them who shall be heirs

* If these figures seem extravagant to people born and bred in this land which Gospel light has blessed above all others, I refer them to the "Facts and Statistics on the Infant Dead" which I give in the Appendix, at the end of the volume.

of [the coming] salvation," and who, as the words of Christ himself warrant us to believe, bear them away from earth to heaven, will not be negligent of them there. And *angelic teaching* will be infinitely more conducive to the development of their infantine minds than all the "schooling" the best of us would be able to provide for them here.

In What Form Will They Come Back?

But the question is often asked (modifying the text to suit the present case): "How are the (infant) dead raised up, and with what body do they come?" 1 Cor. 15:35. Will they be raised up *as infants* or *as adults*? Accommodating to this case also the words which the same apostle uses in reference to the same matter, we reply: "That which thou sowest, *thou sowest not the body that shall be.*" "It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown a natural body, it is raised a spiritual body." Of this we may be positive, that our little ones *will be raised up in all the perfection of their redeemed nature*; neither too young nor too old to fulfil to the best purpose the end of their creation and redemption; and precisely to this inquiry I think

we may apply the words of the prophet Isaiah, at the close of his prophecy, and with express reference to the "new heavens and the new earth": "There shall be *no more from thence an infant of days*, or an old man that hath not filled his days"; which I understand to mean that all things *will be in their prime, and in due and symmetrical proportions, and nothing appear deformed or ruinous*; as contrasted with the transitory, evanescent and unsatisfactory form and manner of things as they now are with us. As I have repeatedly remarked, these predictions of the old prophets, and of Isaiah especially, *are pictures, rather than descriptions*, of things to come in that new world for which, according to his promise, we wait; *drawn in the familiar forms and the vivid coloring of the life that now is*; as in fact the prophet himself says: "The former things shall not be remembered, nor come into mind" (vr. 17); or as John says in reference to the same period: "The former things (or order of things) *have passed away*." Rev. 21:4. The words of the great evangelical prophet do not mean, as I understand (but some have vainly imagined), that infants then will either be born or die, or that hoary-headed sinners will be found in that land of heavenly promise; nor the lion eat straw like the ox, and bears, and calves, and

serpents, and adders, and cockatrices (any more than hoary-headed sinners), live in loving companionship with little children; nor yet dromedaries and swift beasts serve us for rapid travel, nor ships of Tarshish, to bring God's people from distant lands; nor yet "the flocks of Kedar and the rams of Nebayoth" go up again on the sacrificial altar of the God of Israel. The "literalist" interpreter of the ancient prophecies of "good things to come" will, if self-consistent, do well to inquire *how these particular breeds of sheep* are to be found (or if found, how identified), to renew again the sacrifices of ancient times; or whether we are in fact to abandon our modern modes of travel and traffic, in order to *fulfil to the letter* the predictions of the ancient seers; *who saw in vision, and described "the good things to come," in the only forms that they could speak them, or their hearers could understand them.* The prophet availed himself of the best figures within his reach and knowledge, to set forth to his contemporaries some faint idea of the "glory, honor and peace" in reserve for the people of God, in the days of their coming redemption and deliverance from all evil; and indeed, I am sure that *in the great hereafter,** and in the light of

* It seems to me a pity that our English translators do not sometimes retain this expressive term which occurs 51

the wondrous reality, all our own ideas, even the best of them, will appear weak and childish; just as the apostle says in reference to himself: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see as in a mirror, darkly; but then, face to face: now I know in part; but then, I shall know even as I also am known." 1 Cor. 13:19, 11.

Speaking once of these things with a Christian brother, who was passionately fond of a dear babe he had lost, he replied: "Yes, but I want MY BABY back!" and many others I find feel the same way. We may wisely entrust to the wisdom and love of God the "bringing of our babies back," no less real than before, but perfected in a way that shall infinitely transcend our highest thought. I quite satisfied and silenced my friend by patting his youngest, a bright and beautiful girl of 17 months, on the head and saying: "If a deep and unnatural slumber should seal the eyes of this bright babe, and hold her fast in its embrace for 25 years, till her brothers and sisters were grown to be men and women, married and with families of their own, and you should live times in our Hebrew Bibles, and means literally "THE HEREAFTER": *a great hereafter for the people of God.*

to see your Isabel wake up, and your "baby come back," a babe in face and form and mind, would it not break your heart to look into the infantine face, and think of her 25 years worse than lost? We may be right sure that under the tuition and guidance of the angels of God, who have borne them away to glory, they will lose no time nor training for *their great hereafter*. Of these heavenly messengers, the apostle has written: "*Are they not all ministering spirits sent forth to minister for them that shall be heirs of salvation?*" Heb. 1:14. As we know by the express teaching of our Lord, that one of their ministries, singly or jointly, is to bear away the souls of such, when they have finished their mortal career, we need no further revelation to assure us that when they have borne away these untaught souls to glory, they do not leave them there to make the best shift they can for themselves. No doubt the little ones get infinitely better nursing and training there than we could ever give them here. And then, just to deepen the impression, think of the infinite multitude that have gone, and are ever going up from the homes of pagans, and Mohammedans, and Jews, and infidels, and "agnostics," and atheists, and of the utterly worldly who "care for none of these things," and raise their families the same

way;—those who are going up from the homes of abject poverty, from the abodes of vice, and ignorance, and wickedness, from the dens of thieves, and the haunts of infamy and prostitution; from the filthy hovels of darkest Africa, from the naked savages of the South Seas, and from the idolatrous and starving millions of India and China—up, up, to be safely kept there, and “prepared aforehand unto” the great coming day of glory, and of “*the grace that is to be brought unto us at the revelation (or appearing) of Jesus Christ*” (1 Pet. 1:13). Think of it, as fact, and not fiction; and join with the apostles in exclaiming: “Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!” Rom. 11:33.

I suppose that it is as common as it is natural for people in easy and comfortable circumstances to feel *that our little ones lose something in being deprived of the opportunity of acquiring a character and experience of their own down here, and “enjoying life,”* before they are carried away to a better world—if after the risky experiment of a probationary life in a world of sin, they really “choose the good part,” and finally reach heaven. I too used to think thus; but I have changed completely my mind about it, and believe that the voice which John heard from heaven saying:

"Blessed are the dead who die in the Lord," after having made the perilous voyage of life, is never so gloriously true as when they "die in the Lord" (as our babies do) without any experience of what life means to us. When we consider how much more there is of evil than of good in the best of us, and that the man who had done the most for God and for humanity of any since the days of Moses, counted himself as "the chief of sinners," we may well account those "heirs of salvation" who "enter into life" without one stain or scar of actual transgression, as supremely blessed! And if the holy Isaiah esteemed "all our righteousnesses as filthy rags," and if Paul rated "his own righteousness which is of the law" as refuse vile, in comparison of "the excellency of the knowledge of Christ Jesus his Lord" (Phil. 3 : 8), then certainly that infinite multitude of little ones who are "made partakers of Jesus Christ," and of his righteousness, without risk or struggle of their own, and enter on their career of endless blessedness, as if they had been born *children of a sinless Adam*, and of an unbroken covenant, ought surely to be regarded as of all the children of men the most blest.*

* Of them, thrice blessed, none will ever sing—

 "Once they went mourning here below,
 and wet their couch with tears;
 they wrestled hard, as we do now,
 with sins and doubts and fears."

When we think what we ourselves are, and how the character and lives of the best of us are marked and scarred by a lifetime of imperfections and sins, we may rate them as favored indeed whom the Lord Jesus takes to himself as the especial purchase of his blood, without a stain or a trace of sins repented of and blotted out, to "put his law in their inward parts, and write it in their hearts"—as on clean tablets made ready by his grace; and watches over their tender frames, planted in the dust, as the seed-corn of a harvest of immortality; "sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body" (1 Cor. 15:42-44),— a material body, but none the less "a spiritual body." *The animating principle*, and not the material form and substance, is what the apostle refers to by the terms "natural" and "spiritual"; the same thing that makes now the only difference between men "carnal" and "spiritual" in this present life; and of which the same apostle says: "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead *shall give life to your mortal bodies also* by his Spirit that dwelleth in you." Rom. 8:11. Why then should we wish to see our "babies,"

as babies, in the future life, any more than our aged and decrepit sires and grandsires, as such? We may certainly, and without effort, trust to the infinite wisdom and power of God to perfect the work of our redemption, which he has at such cost to himself and his beloved Son begun.

Thus we have proven, I think, that of the world's estimated population of 1500 millions, 1000 millions or more will fill infant graves, with a much larger proportion in ages past; using the term *infant* to designate children under the age of personal accountability—whatever that may be.* Just to think of it! However strait the

* That age, whatever it be, must vary under different circumstances, in the same country, and town and family; and much more when we compare one country, age and civilization with another. And yet it is to be borne in mind that in heathen and unevangelized lands, the infant mind takes lessons in filth and wickedness which would seem unbelievable to us, born and bred in a Christian land. I heard my sainted wife more than once say that the children of seven and eight years, down there, "*knew more* than their grandmothers would be supposed to know at home." And that was a nominally Christian land. This is a point the decision of which appertains alone to "Him whom God has appointed Judge of quick and dead"; and we may be very sure that, relating as it does to the purchase of his own blood, he will extend the bounds of his mercy to include the largest possible number of those who may be "accounted worthy to obtain that world, and the resurrection from among the dead," Luke 29 : 35.

gate, and however narrow the way of life, and however few there be that find it,—incomparably more now than ever before in this world's sad history—there has been from the beginning, *possibly antedating the martyrdom of Abel*, an immense and ever increasing throng of little ones, pouring day and night into the ample bosom of God's love, and of his special gracious care; and of these Jesus has said: "Of such is the kingdom of God"! An intelligent physician and leading citizen of Brooklyn, N. Y., has told me that *two-thirds of the children born*, would not be too high a proportion now; and that in the sad history of this lost world, **THREE-FOURTHS** would be a reasonable proportion of those who die before the age of personal accountability. Who would have thought it, that the proportion of the race of the Sinner Adam who in all the ages of the world "*have sinned after the similitude of Adam's transgression*," (including both those who have "died in their sins" and those who have been "saved from sin" through "the grace and kindness of God our Savior"), is probably **NOT MORE THAN ONE-FOURTH OF THE WHOLE!** And what an exhibition does it make to us of "the exceeding sinfulness of sin," that since Christ's atoning work on Calvary's Cross was "finished" **THREE-FOURTHS OF THIS ONE FOURTH**, even in our

nominal Christendom, have deliberately chosen the broad and easy road that goes down to death! If apology or excuse be ever required for God's gracious and sovereign *election of some to eternal life*, let him who asks it look this undisputed and indisputable fact in the face, and find it there. *If mankind did not universally and persistently ELECT FOR DEATH, God would have been spared the necessity of electing any to eternal life; and he begins with THE ELECT CLASS OF INFANTS DYING IN INFANCY.* He could not, I take it, elect all; for sin can only be known by its fruits, and cannot be repented of and forsaken except in its real character; so that *sin that does not damn, is not sin*, any more than is fire fire that does not burn, or poison poison that does not kill. "*Elect Infants*" stand first on the list; and we know them as such, because they die! It is God's great ordinance of Infant Salvation.

Is There, or Was There Ever, a Place of Detention (a "Prison") for the Sainted Dead?

But even at this late hour of our discussion, I apprehend that some one may insist that whatever may be true in our day, and ever since the great Sacrifice of Calvary was consummated, it was not thus before that time; because the

apostle expressly says that "the way into the holiest of all was not yet made manifest while as yet the first Tabernacle (or its equivalent, the Temple) was yet standing." Heb. 9 : 8. He certainly does ; but we have before asserted that there is no room nor standing in Scripture for the Romish doctrine of *Limbo*, any more than for that of *Purgatory*, which had in that of *Limbo* its origin and root ; and we reaffirm it here. The fact that *the way* was not *manifest* till after the death and resurrection of Christ, does not imply that it was not in fact *open* before. The way was open (however little "manifest" it may have been) "through the blood of the everlasting covenant," that of "*the Lamb slain from the foundation of the world*," as I have shown on page 25 ; and its virtue to "cleanse from all sin" such as "walk in the light as he is in the light" (1 John 1 : 7), was retroactive as well as prospective. So then of necessary consequence, a place was found prepared for them, the expectant heirs of salvation, in heaven itself, in some one or other of those "many mansions" which our Savior speaks of in John 14 : 2 ; and though "the way was not yet *manifest*" to saints on earth, the angels who stood round their dying beds, no better perhaps than that of the beggar Lazarus, would not be at any loss to which of

them to bear away their precious burden, without stopping on the way as a semi-paganized Christianity would fain teach) to ascertain by a particular or individual judgment, what to do with it. God (it would seem) *appoints* to each soul its place at death, and it goes there without question or dispute. See Acts 1:25 and 7:59. The Bible recognizes and speaks no other judgment but that of the quick and dead at the last day [(the "particular or individual judgment" is something we have borrowed from the papal Church, and it, from the pagan mythology) and it teaches the existence of no such place of detention for souls as "Limbo," or as Purgatory, for days, months or years, to serve out their sentence there; such as Romish theology has invented. "*The souls of believers are at their death made perfect in holiness (in nothing else), and do immediately pass into glory,*" says the Westminster Shorter Catechism; "but their bodies, being still united to Christ, do rest in their graves till the resurrection." Q. 37.

"Preaching to the Spirits in Prison."

1 Peter 3:19, 20 presented no such difficulties to the first readers of Peter's writings as it does to us, to whom ages of medieval darkness and "wresting of the Scriptures" have buried the

truth under a vast accumulation of human traditions. The disciples of Peter and of Paul were in no danger of understanding that "*flesh and spirit*" meant "*body and soul*," with Paul's words before their eyes: "*they that are in the flesh cannot please God; but ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you.*" Rom. 8:8, 9. And as the Greek word *zoopoieo** is nowhere applied except to the "*quickenings*" either of the physically or the spiritually dead, they well knew that it could not apply to Christ at all, except in respect of the giving life to his dead body on the third day. Whatever difficulties, therefore, the passage of itself presented, or presents, this much was unmistakably plain to the apostle's contemporaries, to wit, that *Christ was put to death in the mortal flesh on a Friday*—in our fallen, Adamic physical nature which he assumed as his own, and *was made alive in the spiritual and renewed physical nature*, which he redeemed for us in his own person, *on a Sunday, without an allusion even to what happened in the disembodied state.* And in

* The Johns Hopkins Professor of Greek assured me that *zoopoieo* has no such third sense as Thayer gives it, fitting it to this particular case (the disembodied soul of Christ)—"*to endue with new and greater powers of life*": for "*quickenings*" in a spiritual sense, the LXX always uses *zao*.

this renewed nature of his, "the spirit," "he went and preached to the spirits in prison"—not disembodied spirits, by the nature of the case; but "the prisoners of hope," in the natural body, to whom he was sent, as he himself says, "to preach deliverance to the captives, and the opening of the prison to them that are bound." Luke 4:18 and Isa. 61:1. Paul also says that "having reconciled us to God by his cross," "*he came and preached peace* to them that were afar off, and to them that were nigh." Eph. 2:16, 17. Peter says "he *went and preached*," Paul that "he *came and preached*"; but in both cases *it was the risen Christ who did the preaching*, "with the Holy Ghost sent down from heaven," by those whom he sent forth to preach repentance and remission of sins in his name among all nations. As also this same Peter preached to the wondering multitudes after the day of Pentecost: "Unto you first, *God having raised up his Son Jesus, sent him to bless you*, in turning away every one of you from his iniquities." Acts 3:26. As to the remaining part of this difficult passage—"the spirits that sometime (or in former time) *were disobedient*, when once the longsuffering of God waited in the days of Noah, when the ark was preparing," etc., it will be sufficient to say (since an *exposition* would be out of place here)

that Peter *makes no reference to lost souls, yet accessible to the offer of salvation*, but to A CLASS OF PERSONS of all others most disobedient and unbelieving, who for 120 years successfully resisted the preaching of Noah, and at last perished in the waters: he speaks of them *not as individuals, but as a class*; just like the "*prisoners of hope*" whom Zechariah bids "turn to the stronghold" (Zech. 9:12); and *the prisoners and captives to whom Jesus said it was his appointed mission to preach "deliverance," "liberty" and "opening of the prison."* Isa. 42:7; 61:1, and Luke 4:18. To deduce the doctrine of *future probation* from such a text is PREPOSTEROUS;—Noah preached for 120 years, with the ark for his pulpit, and the hammer in his hand, with such signal ill-success that he did not save one; Peter preached in the name of a risen Savior who "once suffered for sins, the just for the unjust," with such notable success that in one day 3000 "*prisoners*" of the same "*disobedient*" class turned to God, and were baptized in the name of the Crucified One.

The way, then, into the holiest of all, was not yet made manifest in the ancient times, *and it is not yet made manifest to the truly godly in the Romish Church*; who consequently are "all their lifetime subject to the bondage" of fear: but that

did not consign the ancient saints to "Limbo" when they died, any more than the present obscuration of that open way, by the false teaching of their "blind guides," sends the latter to purgatory instead of heaven, in this twentieth century of grace. See *Note* on "Old Testament Eschatology," on page 59 of my "Studies on the Book of Genesis."

The lamentable determination of the majority of the American Company of the Revisers of the Bible, as against the better judgment of the English Company, to *transfer*, rather than *translate*, the words "sheol" and "hades," of the original Hebrew and Greek, instead of lighting up the mysterious subject of death and the hereafter, is I think misleading in the extreme, and has shed darkness on the pathway of multitudes, which Christ by his death and resurrection had lighted up for us, "bringing life and immortality to light through the Gospel." See *Note* 27, on "Sheol" and "Hades" in my *Studies on Genesis*, page 430. I think it is there plainly shown that the manner in which "*death and hades*" are used and inseparably associated in the Greek text of Rev. 1:18; 6:8, and 20:14, proves conclusively that as *death is not a material thing*, but only the absence of life, so also its correlative *hades is not a material place at all*, but only THE STATE

OF DEATH—the psychological condition of souls separate from the body; *a mode of soul-life* of which we know absolutely nothing, and are incapable of forming even a proper conception; for which cause God has told us next to nothing about it, except that it is a *state* (not a *place*) of conscious happiness or misery. To conceive, then, as is often done, of disembodied souls as being, like “angels or spirits,” organized human beings, capable of any or every manner of work or mission—as in Roman Catholic mythology—is a wild and sinful extravagance: any extravagance in such matters is sinful. Jesus and “the dying thief” were both in *hades* when they died, because they were both *out of the body*; yet we have our Savior’s word for it, that they were both “*in Paradise*” *together that same day*. Luke 23:43. Jesus left him *in hades* on the third day, when he rose from the dead; and forty days later was with him again *in Paradise* (which the Scripture repeatedly assures us is only another name for heaven, 2 Cor. 11:2, 4, and Rev. 2:7), *he in the body and the other out of it*. The subject is deep and mysterious; but of this the apostle gives us the delightful certainty, that *while we are at home in the body, we are absent from the Lord* (Jesus); while *to be absent from the body is to be present with the Lord*—“to depart and BE WITH CHRIST, which is

very far better" (2 Cor. 5:8, and Phil. 1:23); and the ascending Savior is said expressly to have "*passed through the heavens*" (Heb. 4:14) and to have "*ascended up far above all heavens.*" Eph. 4:10.

With this map and chart of unseen worlds before him, I think that "the believer" in God and in his holy word, may "cross the bar" and "put out to sea" *with a far more delightful certainty of where he is going*, than the man who takes passage for Europe on one of our great Atlantic liners, pays for his passage, and takes possession of his stateroom, *in hopes* that he will have a safe and prosperous voyage. And to know that Christ is also gathering our dying babes to himself, together with infinite multitudes of other such besides, whose souls are as precious to him as are those of our own flesh and blood, all of whom he "*will bring with him*" in the coming day of his glory and his power, is surely enough to make us "glory in tribulations also, and rejoice in hope of the glory of God." Rom. 5:2, 3.

Deductions.

From the foregoing discussion I think we may safely assume as proven the following propositions:—

1. That consequent upon the fall and ruin of

Adam and his posterity, God planned to *re-people earth* (not heaven),—this world which he had created for himself and not for his foes, for a *paradise and not a graveyard*,—with a holy, happy and redeemed race of immortals, lost in Adam, but ransomed and recovered from the power and dominion of Satan, and “*created anew in Christ Jesus* unto good works” and holy living.

2. That with a view to this, throughout all the ages of the sad past of this world’s history, and down to the present time, “*God has been visiting the nations* (as James expressed it in Acts 15:14), *to take out of them a people for his name*”; who are to *re-people “the earth which he hath given to the children of men* (Ps. 115:16);—a possession which neither sin nor Satan will be allowed to take away from them; a race of immortals who shall sin no more, sigh no more, hunger no more, thirst no more, weep no more, war no more, die no more; and *by whom the will of God, in the great hereafter, is to “be done on earth, even as it is in heaven”*; as Christ bids us daily pray it soon may be, WHEN GOD’S KINGDOM SHALL COME. Matt 6:10.

3. That this coming Kingdom of righteousness and life eternal will consist of *two great divisions*: *First*, “them that by patient continuance in well

doing seek for glory, honor and immortality," to whom the Righteous Judge will award "eternal life," "in the day when God shall judge the secrets of men by Jesus Christ, according to Paul's Gospel" (Rom. 2:13-16); and therefore, on the one hand, God "*calls men by the Gospel* to the obtaining of the glory of our Lord Jesus Christ" (2 Thes. 2:14), and on the other, "he COMMANDS ALL MEN, EVERYWHERE to repent, because he hath appointed a Day—the day of his glorious Kingdom—in which he will judge the world in righteousness by that MAN whom he hath ordained—giving assurance of this unto all men, in that he hath raised him from the dead." Acts 17:30, 31. This class, those who believe and obey the glad tidings, have in all the ages of the past, and down to the present day, been and are but "FEW," compared with the vast throng of those who persistently and resolutely crowd the broad road that leads to death; revealing thus, as nothing else can, "the exceeding sinfulness of sin" and the "desperate wickedness" of the apostate heart of mankind, who even in a Christian land, and under the full blaze of Gospel light, had rather (as multitudes yet do) live and die in their sins, AND TAKE ALL RISKS, than "take Christ's yoke, and learn of him, and find rest to their souls," in the certainty of peace with God

now, and glory and eternal life with Christ hereafter; fulfilling thus his own word: "They have both seen and hated both me and my Father." John 15:24.

The second great division consists of the vast and incomparably greater number, *who get the Kingdom without seeking it*; the little ones who in all ages of the world and out of all nations and tribes and peoples, "that cannot discern their right hand from their left" (on whom God had so much pity in Nineveh, Jon. 4:11), together with those of larger growth who died before reaching the age of personal accountability,—*"such as have not sinned after the similitude of Adam's transgression,"* Rom. 5:14. These will so immensely exceed the numbers of the former class, that the adult sinners who repent of sin, and believe and obey the Gospel, *will seem but a handful in the comparison*; while the finally impenitent who now crowd the broad road of sin and death, however so many they be, will be a vast minority as contrasted with the Infant Dead "of whom is the Kingdom of God." In the light of these truths, our faith is greatly clarified and confirmed in the prophetic word: "He shall see of the travail—agonies of childbirth—of his soul, AND SHALL BE SATISFIED." Isa. 53:11.

And I cannot help feeling that just as the helpless wailings of infancy, on the one hand, and the innocent prattle of our babes on the other, appeal to and awaken the deepest interest and sympathy of all right-minded men and women, so also their present and future condition awakens the liveliest concern and deepest love of our God and of his holy angels. Jesus clearly teaches that so incomparably high is the esteem in which they are held in heaven (though little regarded on earth), that he himself said to his disciples, and yet says to us: "Take heed that ye despise not one of these little ones; for I SAY UNTO YOU that in heaven their angels [not their departed souls, as some thoughtlessly interpret]—their (guardian) angels *do always behold the face of my Father which is in heaven.*" Matt. 18: 19. Which plainly teaches us, emphasized with his own precious "I SAY UNTO YOU," that the heavenly guardians of this privileged, but dependent or helpless class, stand high, as such, in the ranks of those whom God admits to his immediate presence in glory. THE GUARDIAN ANGELS OF THE BABES, two-thirds, or three-fourths, of whom, as we have seen, in every land and nation TAKE THIS SHORT CUT TO HEAVEN! Little wonder, therefore, it is that HE is so often unwilling to entrust to our unskilful hands

the unnumbered and innumerable millions, who in man's erring judgment would seem to have been *conceived in vain, and born to no purpose*; and yet in the inscrutable wisdom and unchallengeable love of God, they are thus snatched as a prey from the teeth of "the Devouring Lion," and borne on angels' wings to glory; while their tender, mortal frames, sown in mortality, weakness and dishonor, lie buried in the earth as *seed-corn for Christ's coming harvest of incorruption, power and glory!*

All these, guarded by angels, under the personal superintendence of "The Great Shepherd of Israel," await in glory, honor and peace "the Day of Redemption," and of "the Resurrection of the Just"; till he shall say, in the Day of the great Assembly, "when they shall come from the east, and the west, and the north and the south, and sit down in the kingdom of God" (Luke 13: 29): "OF THOSE THAT THOU GAVEST ME, I HAVE LOST NOTHING!" For he tells us explicitly: "I came down from heaven, not to do my own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up again [to life eternal] at the last day." John 6: 38, 39.

**Has God Any Special Purpose in View
for These Little Ones, So Dear to
Him, and Whose Very Guardian
Angels Stand So High in Heaven?**

But it is time for us to inquire what is to become of these incalculably vast multitudes of the Infant Dead, and whether (without indulging in vain and unprofitable speculation about things which God has wisely concealed from us), we may not find out and co-ordinate, for our comfort and hope, a little that he has made plain to the knowledge and belief of those who "search the Scriptures," in order to "know the things that are freely given us of God." Are we to suppose, as so many seem to believe, that they are *simply "saved," and then turned loose in heaven*, and lost in the indiscriminate multitudes of saints and angels? That would almost be to lose our children, sure enough! Or are they *saved, and safe*, in heaven now, and then raised up at the last day to "LIFE WHICH IS LIFE INDEED" (R. V. Tim. 6: 19), not only as individuals, but as the representatives of the nations, races, peoples and tribes to which they belong? The calamity is that under the influence of the prevailing semi-Sadduceism of the day, we too much direct our inquiries upon *the disembodied spirits* of our dead, instead of "hoping to the end, for the grace

that is to be brought unto us at the appearing of Jesus Christ." 1 Pet. 1: 13. So Jesus said to Martha, the weeping sister of Lazarus: "*Thy brother shall rise again!*" and Paul wrote, for the comfort of saints in their bereavements: "I would not have you ignorant brethren, *concerning them that are asleep, that ye sorrow not even as others who have no hope*; for if we believe that Jesus died and rose again, *even so them that sleep in Jesus will God bring with him*. For this we say unto you *by the word of the Lord*, that we which are alive and remain unto the coming of the Lord shall not prevent—or get the start of—them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up with them in the clouds, to meet the Lord in the air; and so we shall be ever with the Lord. WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS." 1 Thes. 4: 13-18. The modern rationalistic school will tell us that the apostle gave utterance to this form of consolation, under the belief that the day of the Lord was immediate; a misimpression against which he guards them in his Second Epistle, written soon after; so that his words of consolation were just as opportune if

the Lord should long delay his personal coming, as if he were to come in that same generation; and therefore as opportune to us as to them. And in point of fact, the semi-infidel allegation lies as heavily against our Lord himself as against his apostle, as already said in the footnote to page 9. For Jesus himself expressly guards us against "saying at any time: My Lord delayeth his coming; and so that day come upon us at unawares; for as a snare shall it come on all them that dwell on the face of the whole earth." Luke 12: 45 and 21: 34. It was our Lord's solemn purpose, as we have already said, that his people should fix their eyes and their hopes *on his personal return from heaven, in power and glory*, and be "as servants that wait for their lord, when he shall return from the wedding" (Luke 12: 35-40), making the certainty of the event coordinate with the uncertainty of the time. The fact that the Church in general, in spite of his plain and reiterated charges, have settled it in their hearts *that our Lord will not come for a very long time yet* (or perhaps has changed his mind about it), lies unquestionably at the bottom of the worldliness and self-indulgence of the professed people of God, in a world that is perishing in its sins.* As said before, there is no deception or

* The attitude of the professed Christian Church in our

misleading in the belief and teaching that the Lord is liable to come *any day in the year, or any year in the calendar*; for the incomparable greatness of that event is such, that it does not matter practically the turn of a hand whether at his coming he wake us from our beds or from our graves. And meantime, if we die, *we wait with Christ in glory*, while he waits, till his foes be made his footstool. So "the foolishness of God is wiser than men." *A wakeful and watching*

day is so strikingly set forth in the following characteristic anecdote of the great Rev. Dr. Robt. J. Breckenridge, of Kentucky, that though verging on the profane, the reader may well pardon its insertion here. I give it as it was given to me. The venerable "Father Barnes" of the same State, a man greatly beloved and revered, was a flaming Premillennarian, and not always as prudent, perhaps, as was to be desired in one holding tenaciously to Second Advent views held by few of his brethren, and outside of the recognized Church doctrine. But he presented it so persistently, that some of the members of his Presbytery got thoroughly tired of it, and preferred charges against the old saint for heresy. Dr. Breckenridge who held similar views, happened to be a member of the same Presbytery, and "Father Barnes" got him to undertake his defence.

When the case was brought up, the eagle-eyed Kentuckian stood up, and spoke somewhat to this effect: "Moderator, there are three views widely spread in our day on this great subject. *First.* There are a few of us who regard the coming of our Lord as of all events the most auspicious, and we labor, and hope and pray that it come soon; we may not always be as wise and discreet as is to be desired; but we sincerely "love the Lord's ap-

Church, is what the Lord desired above all things to have in the midst of a perishing world, and what the Adversary has been most concerned throughout all the Gospel age, and down to the present day, to prevent; and perhaps now more than ever before, as we see the day approaching.

Jesus did not tell the weeping sisters of Lazarus to dry up their tears, for that their brother was gone to heaven; nor did Paul tell the philosophers of Athens that “God commandeth all men, everypearing,” and as Peter says, “look for and hasten unto it.” Then *secondly*, there is the great body of godly and sincerely pious persons, who believe that the Lord will come some day or other but it is so very far off, and so far removed from us individually, that *they needn't bother themselves one way or the other about it*. Then, *thirdly* Sir, there is the great mass, the rank and file of the professed Christian Church, WHO DON'T CARE A CUSS WHETHER HE EVER COMES OR NOT!” Breckenridge cleared his client.

The prevailing idea of people all over the Christian world seems more and more to be, that “if we get safely home to heaven,” it matters little how long Christ may delay to come; or for that matter, whether he ever come at all; and if in the end there should be no resurrection of the body, and no personal Advent of Christ we get “salvation” enough without it. The same is practically true of Roman Catholics, except that the one great concern with them is to get out of purgatory into heaven. But what sort of “saving faith” is that which cuts the Bible doctrine of “salvation” right in two, and practically sets aside the half of Christ's testimony, as undeserving of serious regard?

where to repent," because they were liable to die at any moment, "and after death the judgment," true as that is; but, "*because he hath appointed a day in the which he will judge the world, in righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*" Acts 17: 30, 31. The standing and legitimate consolation for us, "concerning them that are asleep," whether our babes or our fathers, is that "*them that sleep in Jesus God will bring with him,*" when he comes to raise the dead, and judge the world in righteousness; giving to his enemies their due reward, and to his people the promised heritage of "glory, honor and peace." See 1 Thes. 1: 8-10, already quoted on page 8. *Not glorified spirits, but resurrected and glorified men,* is evermore "the hope of the Gospel," unto which we are called; which, if I am not wholly in error, has been only darkened by the half dozen or more theories Christian men have formed with reference to "The Millennium";* in

* The latest and most dangerous of these Millennial theories, and undoubtedly the most popular among the "neglecters of the great salvation," for whom neither Paul nor his Master saw any way of "escape," is what has been aptly called "Russellism," or "Millennial Dawnism;" which by an ingenious amalgamation of selected parts of the tenets of the "Soul-sleepers," of Universalism, "Con-

none of which the Reformers took any stock, nor the fathers of the English-speaking Evangelical Church, till after the days of the Westminster Assembly. "Let us therefore," as Calvin says,

ditional Immortality," Second Probationism and Annihilationism, in the hands of a bold and unscrupulous interpreter of Scripture, proposes to make easy and plain the salvation of the worldly and the wicked; though given up to be a hopeless problem, which neither human nor divine wisdom could find any way to solve;—Paul asking: "*How shall we escape*, if we neglect so great salvation?" (Heb. 2: 3); and Jesus himself asking: "Ye serpents, ye generation of vipers [though the most respectable people in Jerusalem], HOW CAN YE ESCAPE the damnation, or condemnation, of hell?" Matt. 23: 33. "Russellism" is the newest and the most aggressive of all the different forms of Premillenarianism. It is at the same time the newest and most aggressive form of the old Universalism, somewhat modified, holding (as far as I can understand it) *that the soul has no existence apart from the body*, and that when the man dies, his whole being, "body, soul and spirit," IS DEAD; so that the dead are really non-existent, and are neither in heaven, earth or hell. This, and nothing worse, was the penalty of Adam's sin, as it is written: "In the day thou eatest thereof, thou shalt surely die." THAT PENALTY CHRIST (in some way or other) SUFFERED FOR THE RACE; making thus "the atonement for mankind," and saving it from "death," that is, annihilation, or non-existence; though it does not appear how he himself came back out of non-existence on the third day. But any way, he redeemed the race from "death," obtaining for all the dead the privilege of being *raised up to mortal life* again, and having (if they need it) another chance, or a second probation, under more favorable conditions, during "The

“acquire a sounder judgment; and notwithstanding the opposition of the blind and stupid cupidity of our flesh, let us not hesitate ardently to desire the advent of the Lord, as of all events the most

Millennium;” and then only such as are foolish enough, or wicked enough, to misimprove, or to spurn, this second chance for eternal life, will “perish,” or “die the second death,” and so be “destroyed,” or annihilated, or relapse into a state of permanent non-existence. The Buddhists would perhaps call it “Nirvana.” “Pastor Russell” thinks there will be some such—a very few; and so declines for his system the name of “Universalism.”

According to Mr. Russell, the loss of “the Kingdom” will be penalty enough, without any “hell,” or other kind of future punishment,—a sentiment which all the ungodly and irreligious will heartily endorse, *as they do not want “the Kingdom of God” under any conditions.* This appears to all the forgetters of God and neglecters of the great salvation so fair and equitable, that no grace of God, nor change of heart, nor renewal of the mind is necessary to gain their consent to the doctrine; and thus a large part of the secular press, that prints whatever pleases its patrons, lends itself readily to the propagation of errors which people want to read. Every intelligent man who knows anything about such matters, knows well that it is BIBLE CHRISTIANITY, generally accepted and fairly well practised, that has made our country great, prosperous, stable, intelligent and free. In our day, all the forms and forces of evil are leagued together to undo the work which our fathers, under God’s guiding hand, accomplished. Russellism could never have made us what we once were, a God-fearing people; but it can efficiently “help forward the calamity,” and take part in un-doing their good work.

More than four million bound volumes of the “Millennial

auspicious. For he shall come to us as a Redeemer, to deliver us from this bottomless gulf of all evils and miseries, and introduce us into that blessed inheritance of his life and glory."

Dawn" series have been published [within a few years, while its lesser publications are falling all over the country like autumn leaves. Mr. Russell makes the published statement that over 600 secular newspapers in the United States and Canada publish his sermons weekly [reaching, it is claimed, eight or ten million readers a week], which, he says, "*is nothing less than a miracle, and proves that God is back of the movement.*" To people of Evangelical belief, a simpler explanation may be found in the words of our Savior: "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

Like all new sects and schools of opinion, the people are warm-hearted and zealous; they are sincere, devout and enthusiastic, and liberal to a remarkable degree in the sacrifice of their time and their worldly possessions, for the advancement of their doctrine. They take up no collections, and ask no contributions; yet they tell me they never lack for money. This, however remarkable, is not unexampled by the many religious orders that have for 500 years been springing up in and out of the Roman Catholic Church; nor is it quite unnatural, if they hold with their leader and "pastor" that October, 1914, is the probable date of the Second Advent of our Lord, and the setting up of the Millennial Kingdom, and the end of the present order of things.

The bottommost trouble about Russellism is that, like all man-made systems of religion, it has no adequate conception of SIN, its malignity, power and deserts, none of

Institutes Book III, ch. 9, Sec. 6. Or as Peter exhorts, speaking by inspiration of the Holy Spirit: "Wherefore gird up the loins of your mind, be sober, and *hope to the end* for the grace that is to be brought unto you *at the revelation of Jesus Christ*." 1 Pet. 1:13.

The 1000 Years' Binding of Satan. Rev. 20:1-10.

To my mind, the most rational and credible supposition in respect to that 1000-year period of the binding of Satan, of which the Scriptures reveal to us absolutely nothing except its beginning and its ending, during which the risen saints shall "reign with Christ," is that attributed to the late Rev. Dr. Robert J. Breckenridge,

the justice of God [they repudiate the idea of his "wrath"] and a very false one of his mercy. With it, sin is man's misfortune, and nothing but a better chance and a more favorable environment, such as "The Millennium" will provide for the living and the dead alike, will be needed to convert a lost world into a heavenly paradise; without any proper atonement for sin by Jesus Christ, or any washing of regeneration and renewing of the Holy Ghost. How long this ill-jointed system will last, or how far it will extend, remains to be seen; nor does it greatly matter, if the world, or the present order of things, is to come to an end before the year 1915. But meanwhile, it will "subvert whole houses," as Paul says of the false teachers of his day; and encourage sinners to "take their chances," as they are already too much disposed to do.

of Kentucky, to wit, *that it has reference to the Day of Judgment*, "the last day," which like the "days" of Creation will undoubtedly be a very long period;* when Satan and his angels will no longer be permitted to go at large, and disturb the august proceedings of that day of days; and the risen saints, as assessors with Christ, shall "judge angels" (the fallen ones) and shall "judge the world" (1 Cor. 5:2,3); to which the apostle seems to refer again where he says in his Epistle to the Romans ch. 16: 20: "The very God of peace *shall bruise Satan under your feet shortly*"; and when "loosed out of his prison" (as "he must be for a season") and brought forth to his own judgment, instead of yielding submission to the authority of the Judge (to whom *all judgment has been committed*," John 5: 22-27) he will gather together the infinite hordes of condemned men and condemned angels for the *last great conflict* between Christ and his great Adversary, *in*

* The great Robert Hall, the greatest preacher of his generation, who had no hobbies to ride, nor any pet theories to advocate, said in one of four sermons he preached on the subject: "The day thus designated signifies A PERIOD OF DURATION SET APART FOR THIS PURPOSE; for which [according to our present idea of things] one might suppose that an eternity would scarcely be too great, when we consider the immensity of the subject, and the multitude of the persons concerned." Hall's Works. Vol. IV. Sermon 40.

“the battle of the GREAT DAY OF GOD ALMIGHTY” (Rev. 16:14 and 20:8), so often alluded to in the Scriptures of truth. This, which is in my view the most *probable and self-consistent* supposition in reference to the 1000-year binding of Satan, and most in accord with “the analogy of Scripture,” shows that there is nothing of which we have any certain knowledge that stands between us and the Day of the Lord’s appearing; which, (as the late Rev. Archer Butler, of Dublin, has well said, by his own ordering “IS POSSIBLE AT ANY DAY, BUT COMMITTED TO NONE”); as also is taught expressly in the very last sentence of the Westminster Confession of Faith; so that down through all the ages of the Christian dispensation the words of Peter are appropriate, reinforcing the frequent admonition of our Lord: “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, *looking for and hastening unto the coming* [or as otherwise rendered, “*and hastening the coming*”] of THE DAY OF GOD, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, *according to his promise*, LOOK FOR NEW HEAVENS AND A NEW EARTH, *wherein dwelleth righteousness*. Wherefore, beloved, *seeing that ye look for such*

things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Pet. 3:

11. Or as John presses the same plea: "Abide in him, *that when he shall appear*, we may have confidence, and not be ashamed before him at his coming," but "*may have boldness in the day of judgment*"; because as he was, so are we in the world." 1 John 2: 28 and 4: 17.

Taking these things seriously, we see at a glance how far gone is the present day Church from the ancient faith and hope and practice of apostolic times; and how important it is that we brush aside all our modern theories, schemes and expectations which tend to put "**THAT DAY**" *indefinitely far off, rather than indefinitely near*; as our Lord placed it, and would have us to put it. As has been said before, and it will bear frequent repetition, that day is *so immeasurably great*, that "*it does not matter practically the turn of a hand whether the Lord at his coming shall wake us from our beds or from our graves*"; so that *the supposed nearness or remoteness of that day has nothing to do with it*, and Peter's earnest admonitions in 2 Pet. 3: 11-15 were just as opportune 1850 years ago to believers of that day, as they are ever going to be; and are as opportune to us as to them. "The great Day of God Almighty" will be as "great" to the dead as to

the living:—"the judgment of this world," and of the Devil and his angels as well, who have been principally concerned in working out its ruin. As Peter preached to Cornelius, and his Gentile friends: "He commanded us to preach unto the people, and to testify that this is he who is ordained of God to be Judge of the quick and dead" (Acts 10:12); the quick, or living, no more than the dead, the dead no less than the living: a statement which is repeatedly made in Scripture, and which in Rev. 11: 18, is put in this concrete form, when the Seventh angel had sounded, and so, near "the time of the end": "And the nations were angry, and thy wrath is come, *and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name, both small and great*; AND SHOULDST DESTROY THEM THAT DESTROY THE EARTH." Wonderful it seems that that "Great Day" should occupy so little the thought of God's professedly believing people; due probably to the pernicious fiction, that each man's death is virtually "the coming of the Lord."

After sixty years' study of this Millennial question from every point of view, I SIMPLY COUNT THE MILLENNIUM OUT (whether regarded as "pre-" or post-"), and allow neither the "conversion of the

world," nor "the restoration of the Jews," nor anything else to stand between me and "that blessed hope" (Titus 2: 13), which will justify me in saying: "*My Lord delayeth his coming!*" To the Thessalonian Christians, 1850 years ago, the apostle Paul wrote: "But ye brethren, *are not in darkness, that that day should overtake you as a thief.*" 1 Thes. 5:4. The Lord will fulfil his own promises and predictions in his own way, and at his own time, without asking our advice.

What Will God Do With the Nations of the Infant Dead?

Having therefore cleared the ground of these encumbrances that abate from the force and opportuneness of these repeated injunctions of our Lord and his apostles, we come back to the case of "them that sleep in Jesus," including "the nations of the infant dead," as well as our own departed little ones; of whom we have the divine assurance that "them that sleep in Jesus will God bring with him"; and we repeat the inquiry already made, as to *what special end or purpose God has in view for them.*

To fairly state the case is, I think, to fully answer the question. Out of the estimated 1500 millions of the earth's present population, 1000 millions, as shown on pages 46, 56, will fill infant

graves, if not a larger number; so that in the two hundred generations of the past—6000 years—it is fair to estimate that at least 100,000 millions of the infant dead would “awake to eternal life” (Dan. 12: 2), if “the trumpet should sound and the dead be raised incorruptible” before to-morrow’s dawning light!—in addition to all the armies of the living God who have “fought the good fight, have finished their course and have kept the faith.” 2 Tim. 4: 7. And thus Christ “shall see of the travail of his soul, AND BE SATISFIED.” Isa. 53: 11. So far therefore as we can see, the Lord may well “hasten his appearing” and come to-morrow, if it please him. And these 100,000 millions of the infant dead will rise in the very lands that gave them birth! “Egypt and Tyre, and Greek and Jew,” with all the nationalities of Europe, Asia, Africa and America, together with all the islands of the sea, have already furnished a hundred-fold more citizens to the true “commonwealth of Israel,” and subjects of the coming Kingdom of the great Son of David, than ever lived contemporaneously on their soil; and surely that will be enough! and so the promises of a spiritual seed to Abraham, “more than the stars of the heaven in multitude, and than the sand that is along the sea shore, innumerable,” be fulfilled beyond human

and angelic belief; and all nations of white men and black men, olive colored and brown men, yellow men and copper-colored will dwell together in mutual love and helpfulness, and "the will of God be done on earth even as it is done in heaven"; and "wars cease unto the ends of the earth," and "none need ever say to his brother: Know the Lord! for all shall know him from the least of them unto the greatest of them, saith the Lord; for I will have forgiven their iniquities, and their sins will I remember no more!" Thus will the promises to the very letter be fulfilled, and "all nations come and worship before thee, O Lord," and "all the ends of the earth see the salvation of our God";—and this "as long as the sun and moon endure, throughout all generations."

My friend and brother whom I quoted on page 50 as "wanting his baby back," demurred to the idea of the salvation of the Infant Dead by nationalities, and seriously doubted whether, in fact, there would be any nationalities among the redeemed. I solved his doubts by reference to the words of Christ himself that "in the day of Judgment" the queen of the South would be there, together with the men of that generation, and condemn them; so also the men of Nineveh, and Tyre, and Sidon, and Capernaum, and Sodom and Gomorrha; and these different nations would not

appear as lost amid the indiscriminate multitude of sinners, but as their own proper selves, and that, to receive the condemnation due to their individual deeds; and if the parents will appear by nationalities, why not their infant dead? If the Infant Dead will rise in their own proper land and country, where they were born and died, and in their own distinct nationalities, why should the badge and traits of nationality be lost in the Day of Judgment, or as soon thereafter as possible? This whole line of argument goes to show that the Infant Dead will retain their distinct nationality as much as their own distinct personality; thus fulfilling in their own persons the promises made respecting "all the ends of the earth" and "all the kindreds of the nations;" promises including a multitude of nations and peoples, known and unknown, gone and blotted out without leaving a relic, or even a name behind, and which therefore can only be fulfilled in the persons of their Infant Dead, more numerous far than ever their fathers were; nations and peoples of whom it is predicted that they in future times are to "come and worship before God." For if all the nations of the modern world should some day become as thoroughly *evangelized* as the United States of America—of which there is not even a reasonable possibility

(for all the evangelized nations of the past have one by one *gone back on the Gospel*, and there are not remote indications that our own is fast taking the same trend of things), still none but the most densely worldly would imagine that this would be fulfilling even remotely the promise of these predictions; for a glance at our daily newspapers would satisfy the most credulous that *as a nation we do not "come and worship before God, nor glorify his name."* And even if we did, how would that help the case of the nations the Psalmist had in view—Babylon, and Egypt, and Assyria, and Moab, and Edom, and the fierce Philistines, together with the long list of *dead nations* that Ezekiel gives us in chapter 32, who once "*caused their terror to be known in the land of the living*"? Pray *when* and *how* shall these, and all the ancient nations unknown to us even by name,—when shall these "nations," long since dead and buried and forgotten, do all this?—for they are gone, never more to be known on earth till the great Judgment Day;—then, indeed, they shall all come back! Christ himself answers for it, that "the queen of the South," *the renowned Queen of Sheba*, known as such, will be there, and "the men of Nineveh" will be there, and "Sodom and Gomorrha" will be there; for whom "it shall be more tolerable

in the day of Judgment” than for the nations and peoples and individuals who have heard the gospel only to reject it. Now these and others many are “THE NATIONS,” and “THE ENDS OF THE EARTH,” which the inspired writers had in mind when they wrote down the prediction that *they all should “remember and turn unto the Lord, and all the kindreds of the nations come and worship before him, AND GLORIFY HIS NAME.”* To be more specific: in the 87th Psalm God says: “*I will make mention of Egypt, and Babylon, and Tyre, and Philistia, and Ethiopia, “as among them that know me”* (R. V.), of whom, both as individuals and nations, it will yet be said, “THIS ONE AND THAT ONE WERE BORN” IN THE POOR DESPISED ZION; a prediction and promise which the Sweet Psalmist of our modern Israel thus interprets and translates—the lines have been given before (p. 35) but will bear repetition here—

“*Egypt and Tyre, and Greek and Jew
shall there begin their lives anew;
angels and men shall join to sing
the Hill whence living waters spring.”*

No less explicitly does the great evangelical Prophet Isaiah leave this prediction on lasting record: “*In that day* there shall be a highway out of Egypt to Assyria; and the Assyrian shall

come into Egypt, and the Egyptian into Assyria; *and the Egyptians shall serve [me] with the Assyrians. In that day Israel shall be the third with Assyria [a glorious trio!], even a blessing in the midst of the earth; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*" Isa. 19:23-25. Now *when, where and how* are these predictions of *the dead and buried nations of antiquity* to find their fulfilment? ONLY BY RESURRECTION FROM THE DEAD, SURELY; *of which the Bible makes so much, and the present age of Christians so little.* The devout and gifted author of "The Millennial Dawn," whose oracular utterances are never more positive than when most wrong, will tell us without a moment's hesitation, that it will be in "*The Millennium*," when the nations of the dead past, and all the ungodly of all the ages will have *a second chance*;—this being the only possible fulfilment for the dead of these predictions and promises. But as we do not accept *this, or any other doctrine of probation*, either after death, or after the resurrection, we bring up again THE NATIONS OF THE INFANT DEAD, as fulfilling the prediction and the promise in every particular. *It is a very remarkable fact, that both his and all the other millennial schools of*

interpretation, of which I have notice, *completely overlook in their schemes of prophetic fulfilment the known and unknown nations of the infant dead*;—immensely more numerous than all the nations and individuals that have lived and “died in their sins”; and who all alike will be judged, *not for the rejection of the Gospel, which most of them have never heard, but by the universal RULE OF CONDEMNATION FOR ALL SINNERS ALIKE, which CHRIST, THE RIGHTEOUS JUDGE, lays down*: “And THIS IS THE (universal) CONDEMNATION, that light is come into the world, and men have *loved the darkness rather than the light*, because their deeds are evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. John 3:20. *They all alike hate the light they have*, whether much or little, and for this they are *all alike condemnable and condemned*—some more, some less, proportionally to the much or little light they have abused. According to Russellism, *nobody will be CONDEMNED in the day of judgment*, plainly as Christ asserts the contrary; but everybody, *after sleeping like a stone, or in non-existence, until then*, will come back to life, and *those who need it will have A SECOND CHANCE;—another trial*; playing on the double sense of the word “trial,” so that “the day of Judgment” becomes a day or *time of*

second "trial"—a second probation; *not out of the body*, but in the body of sin and death raised up for a second chance, or trial!

Rejecting, therefore, this unscriptural and groundless assumption, there remains only one conclusion, to wit, that the nations of the future—the saved nations—will chiefly consist of the infant dead;—out of Egypt, and Assyria, and Babylon, and India, and China, and Darkest Africa, nations known and unknown, of the past, the present and the future (so far as a future yet remains for this ruined and God-forsaking world), till all whose names are written in the Lamb's Book of Life have "come to repentance" (as Peter says); and of whom Christ says he is pledged that "not one of them shall perish." I think that in 2 Pet. 3:9 the apostle means plainly to teach that this only *holds in suspense* "*the promise of his coming*" (which unbelievers count for "slackness," or remissness, on his part); "not willing that any (of us) should perish, but that all (of us) should come to repentance" [for otherwise, as sinners perish just the same whether he comes or not, *the longer he delays to come, the greater the number of those who do in fact perish*]; according as Christ himself puts it, as his divinely given commission, that "*Of all that the Father hath given me I*

should lose nothing, but raise it up again (to immortal life and glory) at the last day." John 6 : 39. This then, Peter gives as THE REASON, and is *the only reason he does give*, for the Lord's seeming remissness as to the promise of his coming, in 2 Pet. 3 : 9. I take it that the hopes of Premillennarians about the nations—all nations—which are to "*come to repentance*," and be converted to God, in what they call "*the Millennial Reign of Christ*," are but a baseless and misleading expectation, if I, in sixty years of daily study of the Scriptures, have come to understand anything about the matter. Peter teaches plainly *that "all who have not then come to repentance, perish,"* and therefore the Lord is patiently waiting till "*they who shall be heirs of salvation*" (Heb. 1 : 14) have all come in. So also Paul expressly declares in 2 Thes. 1 : 6-19, that when Christ "*shall come to be glorified in his saints*," he will also "*take vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ.*" In Rom. 2 : 8, 9, 16, he teaches identically the same thing. What sinners, then, what Jews, still rejecting Christ, what Mohammedans or pagans will then be left remaining, to "*come to repentance*," and "*believe and obey the Gospel*," after Christ comes? Probation surely ends when the "*Judgment of the quick and*

dead" begins.* Infinite multitudes will indeed come in that day; but this whole argument goes to prove, that they will be the countless multitudes of his people, both the living and the dead, *and mostly the infant dead*, who in that day will be "gathered together unto him" (2 Thes. 2: 1); —the Infant Dead whom Christ their Redeemer and Judge, will raise up as the special trophies of his grace, and of whom he has said in advance: "OF SUCH IS THE KINGDOM OF GOD." The nations of the great hereafter, then, risen from the dead, *who "neither marry nor are given in marriage, for*

* A singular example of the misleading influence of a preconceived opinion is found in Hengstenberg on the Apocalypse, ch. 21: 24 and 22: 2; where carrying out the pre-millennarian doctrine that the heathen are to be converted after Christ's Advent, he translates, in the former of the two: "the *heathen* shall walk in the light of it"—(the New Jerusalem come down from heaven); and in the latter: "the leaves of the tree (of life) are for the healing of the *heathen*,"—after the Advent and the resurrection, after the Judgment of the living and the dead and the final and utter destruction of "death and hades." The Greek *ethne* is generally rendered in the New Testament "Gentiles," and sometimes "nations"; as Hengstenberg also does, except where it can be made to fit into his pre-millennial theory. The heathen walking in the light of the Heavenly City, and being healed with the leaves of the tree of life, is quite too much. I have already noted the fact that "post-millennarianism" is practically unknown in Germany. It is essentially English and American. See pp. 38 and 39.

*neither can they die any more," but "are equal to," and "like unto the angels in heaven" (Luke 20: 35-36), will be composed chiefly, and in some cases, almost or quite entirely, of the Infant Dead, gathered to glory during the long ages of the reign of sin and death; and meanwhile "the whole creation groaneth and travaileth together in pain until now," beneath the burden of the sins of men;—subjected thereto in hope; "because the creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 20-21. "And there shall be no more from thence an infant of days, nor an old man that hath not filled his days"; but everything will be in its prime, and in unfading perfection and endless glory. And the fact that *this hope*, which loomed up big in the writings and preaching of the Reformers (to say nothing of the Early and Apostolic Church), has almost completely faded out of the consciousness and expectation of present-day believers, can only be explained, I think, as one of the "subtleties of Satan"; of which Calvin says that "Satan has not only stupefied men's minds, *to make them bury the memory of the resurrection with the bodies of their dead*, but has endeavored to *corrupt this point of doctrine by various fictions, with an ultimate view to its total subversion.*" (Institutes,*

Ch. 25: Book 3, sec. 5) ; for it is evident that if we get all we hope or care for at death, and have little or nothing to hope for at the Advent of Christ (as seems to be sadly the case with the vast majority of Christians in our day), we shall of course disregard or explain away our Lord and Master's ceaseless injunctions to *watch*, and *hope*, and *long for*, and "*love his appearing*."

This, then, has been a masterly device of our great Adversary, to "spiritualize" or immaterialize "THE HOPE OF THE GOSPEL," till *you cannot fit it into or harmonize it with* the glorious predictions and promises that illumine the pages of Isaiah and the other prophets of the olden time, and we pass them along without regrets, to the people who may happen to live during "The Millennium" ; sublimating and etherealizing the parts we would keep for ourselves, so that we may take them in "a spiritual sense," which is as applicable to a "disembodied soul" as to a "spiritual body" ; and thus the promises of "good things to come" can readily be verified to us *in heaven*, or in some mystical way, "without disturbing the established order of Nature." The two different tendencies are distinctly seen in this : That the Reformers and their successors as far down as the middle of the 18th century (*vide* Baxter's "Saints' Everlasting Rest") freely applied to the Resurrec-

tion and the eternal state, many of the predictions commonly applied to "The Millennium," for 250 years past; while President Edwards, who had a principal hand in elaborating and disseminating Post-millennarianism, argues that these predictions and promises must be fulfilled before the Day of Judgment, because forsooth after that, Christ will carry away his saints to heaven, and "*this cursed world will be set on fire, and turned into a great furnace, where the enemies of Christ and his Church shall be tormented for ever and ever.*" Hist. of Redemption, Part II., Sec. II., Parag. 6. "*Put not your trust in princes!*" Psalm 146 : 3.

Restoration for Sodom as Well as for Jerusalem.

Unexpected and surprising proof to the same effect we find in Ezek. 16: 53-55, where the prophet of God sets forth Sodom and her daughters (or dependent cities) long since burnt up with fire from heaven, and for 2300 years buried beneath the damned waters of the Dead Sea, as being less guilty than Jerusalem, the bloody city "which killed the prophets and stoned God's messengers" (Matt. 23 : 37); *and yet* PROMISES RESTORATION FOR SODOM, as well as for Samaria and Jerusalem : "When I shall bring again their cap-

tivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." "*When thy sisters, Sodom and her daughters, and Samaria and her daughters shall return unto their former estate, then thou and thy daughters shall return to your former estate.*" Ezek. 16: 53-55. Now as there is no restoration promised or possible *for the sinners of Sodom*, the restoration of *Sodom and her dependent cities*, Gomorrha, Adma, Zeboim and Zoar, can only be possible *in the persons of their infant dead*, whom the blessed angels had long been bearing away to glory from that pestiferous center of infinite corruption and shame, and of those who remained to be *carried off to heaven in chariots of fire, on the morning of that direful day*. No figure of speech is admissible in this case.

This unqualified and unconditional promise and prediction of the restoration of Sodom, should not be lightly put aside by those who really believe in God and in his holy word ; and the promise looked in Ezekiel's day just as hopeless and imaginary as it does in ours. But we know also from the express words of our Lord Jesus Christ, that Sodom and its guilty inhabitants will some day "rise up" out of their briny grave, and "come

to Judgment," and then "go away into everlasting punishment"; but how about its Infant Dead? Will they too be banished, or will they be of the number who shall "inherit the kingdom prepared for the just from the foundation of the world?" "Blessed are the meek, for they shall inherit the earth," says Christ, giving utterance to the words that are repeated over and over again in the 37th Psalm, in the day "when the wicked shall not be; yea thou shalt diligently consider his place; and he shall not be (there); but *the meek shall inherit the earth*, and shall delight themselves with the abundance of peace." Ps. 37: 10-11. Of the babes of Sodom, as well as of the babes of Jerusalem, Jesus has said it, that "of such is the Kingdom of God"; and if they "inherit the earth" hereafter, *why not just that part of it to which they belong*—where they were born and died? When God "brings again the captivity of Sodom," surely he will not be unmindful of its sleeping babes, whether like others they died in their mothers' arms, or went up to glory in the midst of fire and smoke.

One thing more this lesson on Sodom appears to teach us. I believe, and I always have believed, in the "*restoration of Israel*" to the land of their fathers; and which he has made good to them by everlasting and irrevocable titles; and if the world



should stand in its present condition for one hundred years longer, it is of all future events most likely to happen; and all nations and kingdoms, not excepting the Turk, will agree that the land that was their fathers', of right belongs to their children. But if Christ should come to-morrow—an event that he has of purpose left “*committed to no day, but possible to any,*” how about the restoration of Israel, promised and even sworn to in every form of speech (Jer. 31: 35-40; Heb. 6: 13-17)? How would he fulfil his manifold promises to the descendants of “Abraham his friend”? On this specific point I think this prediction and promise comes to shed a flood of no uncertain light. Only by resurrection from its watery grave can Sodom ever be restored; and however we may think about it, it is certain that whatever may or may not happen, and whatever partial fulfilments may or may not take place in this present world, the only restoration for Israel that will be perfect and complete, fulfilling the letter and spirit of the promise—that the City, once builded, SHALL BE HOLY UNTO THE LORD; IT SHALL NOT BE PLUCKED UP NOR THROWN DOWN FOR EVER” (Jer. 31: 40), can only be fulfilled to “them that shall be accounted worthy to obtain THAT WORLD, AND THE RESURRECTION FROM AMONG THE DEAD.” Luke 20: 35. The past

restoration, or restorations, of Israel have only been partial and incomplete ; and so doubtless will be any other merely natural restoration that may be in reserve for that wonderful people ; but the text we are considering *couple the restoration of Sodom with that of Samaria and Jerusalem* ; just as Isa. 19: 23-25 *couple the promised and enduring restoration of Israel with that of Egypt and Assyria* ; “in that day when Israel shall be the third with Assyria, even a blessing in the midst of the earth ; whom the Lord of Hosts shall bless, saying : “*Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*”

It is evident also, and should never be lost sight of in this discussion, that the infant dead (of whom Christ's coming Kingdom of Righteousness and Life Eternal will so largely consist), after experiencing the care and tutelage of the angels who bore them away to glory, *will rise in the very lands where they were born and died* ; and thus will realize Christ's promise that “THEY SHALL INHERIT THE EARTH” in that very portion of it to which they rightly belong ; and in this way will be fulfilled to the letter the great promises of God which we have been considering : “*All nations which thou hast made shall come and shall worship thee, O Lord, and shall glorify*

thy name." Little enough is the "glory" he has had from them thus far! "All the ends of the earth shall remember and shall turn unto the Lord, and all the kindreds of the nations shall worship before him." He will then indeed be "glorified in the work of his hands."

According to the argument which we are pursuing, three-fourths (pp. 46, 56) of the antediluvian world, or even a larger proportion, which filled the earth from end to end with violence and intolerable wickedness, were safely housed and cared for in one or another of the "many mansions" of "our Father's House" on high; three-fourths of the heaven-defiant peoples who built the tower of Babel, as a place of refuge, perhaps, against the wrath of heaven; three-fourths of Assyria, and Babylon, the great oppressors of God's ancient people; three-fourths of the ancient kingdom of Egypt, cruel and oppressive of their own and other peoples, as well as the children of "Abraham the Friend of God"; three-fourths of Sodom and Gomorrha and the desperately wicked nations of Canaan and all the neighboring powers; three-fourths of Greece, and of the all-conquering Romans, and of all the Roman World they subdued; three-fourths of India, and China, and of Europe as well, from the days of barbarism, through the darkness of the Middle Ages down

to the refinements and corruptions of modern Europe ; three-fourths of the Frigid North, and three-fourths of the Burning South, and of the East and West as well,—gathered into the capacious home of our gracious God ; and their sleeping dust, “sown” in the earth, as the seed-corn of Christ’s coming harvest of immortality and life eternal, in the great coming day of the NEW CREATION, for which Christ bids us ever watch, and wait, and pray ; but which the craft of Satan seems to have reduced quite to *the dimensions of a fable*, in the view of many or most of those who bear the Christian name. It will appear the less strange that so many refuse to believe in a hell for the unjust, when so few really believe in the coming glories of *the New Creation* for the just ; in comparison of which all the glories of the first, pale and fade into comparative insignificance—the most glorious and enduring work of God !

“ For, behold, I create new heavens and a new earth ;

and *the former shall not be remembered nor come into mind.*

But be ye glad and rejoice for ever in that which I create ;

for behold, I create Jerusalem a rejoicing and her people a joy.

And I will rejoice in Jerusalem, and joy in my people;

and the voice of weeping shall no more be heard in her, nor the voice of crying."

Isa. 65: 17-19.

In that day, the law of God will be forever established in the hearts and abodes of men (Rom. 3: 31), and without the abatement of one jot or one tittle of the exceeding broad commandment, men shall "love the Lord their God with all their heart, and with all their soul, and with all their strength, and with all their mind, and shall love their neighbor as themselves." Then indeed "wars shall cease unto the ends of the earth," and men "shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more—"for ever, even for ever and ever." Then indeed, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying: Know the Lord! for THEY ALL SHALL KNOW ME, from the least of them unto

the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sin no more." Jer. 31: 33-34 and Heb. 8: 10-12.

Conclusions.

1. We have here comfort for those of us who have been bereaved of our little ones, infinitely greater than the vague hope that "they are safe in heaven." There is a vividness and ring of reality about THIS "Hope of the Gospel," from which Paul exhorts that the Colossian believers "*should not be moved away*," and "which was preached to every creature under heaven" (Col. 1: 23), which can be found in no other; and all the mysticism of the present or of past ages, should not be permitted to abate anything of its pervasive power with us. Pray, why are we to wait, and long for, and love the appearing of the Lord, if we have no definite expectations of *what he is coming back for*, except a certain poetic sentiment of something vast and great, or perhaps a shuddering dread of harm to ourselves or to ours? It was a master stroke of policy on the part of Christ's great enemy and ours, to convert "*the Day of Redemption*" into a "*Dies Irae!*" That is not the Gospel idea at all; though truly, the enemies of Christ and of his Kingdom "shall be punished with everlasting destruction from the

presence of the Lord and from the glory of his power, *when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day*" (2 Thes. 1: 8-10); so that it is the greatest kindness we can do to our unbelieving and Gospel-neglecting friends to set that fact clear and distinct before their eyes; and so to live ourselves that they shall believe our testimony true. To do otherwise, to cover it up and smooth it over, is to betray our trust, and do to them the greatest unkindness in our power—and perhaps to ourselves and our own children as well.

2. We have here a solemn and most tender and effective appeal to worldly and Christless parents who have buried infant offspring. It was a compassionate Redeemer who said to the unbelieving people of his day: "There shall be wailing and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God, and you yourselves thrust out." Luke 13: 28. We cannot tell *how*, or *when*, or *where* they should see their godly forefathers in the Kingdom of God, nor is it important that we should know; but in the same way, and to the same purpose we may say to Christless and unbelieving parents to-day: "You shall one day see your infant dead in the Kingdom of God, made partakers of endless life

and glory, AND YOU YOURSELVES SHUT OUT!" Ah, if there be the heart of a true father or mother within your bosom, heed the warning, and "turn and live"! for Christ assures us that it will be a dismal sight to you "when ye shall see" this.

3. We have here, if I mistake not, a final and crushing argument against all the "millennial" theories that look forward to the 1000-years' binding of Satan as the great promised season of the ingathering of souls into the kingdom of God.*

In the second paragraph of this discussion, is given a tabular statement of what would have been a very moderate increase of a single pair of unfallen human beings, fulfilling the divine command to "increase and multiply," given at the outset of our race; *doubling their numbers four times in a century*. Let the reader now turn back and look at it, and ask himself what God

* The Rev. A. B. Simpson, originator and leader of the Christian Alliance Missionary Movement which, for the means at its disposal, is doing, perhaps, a wider-spread and more self-denying work of evangelization than any other body of Christian workers, said, in a sermon of his, published ten or fifteen years ago in "*The Christian Alliance*," that "we ought to toil, and labor to preach the Gospel for a witness in all the world, that so Christ may soon come; WHEN MORE SOULS WILL BE CONVERTED IN ONE YEAR, THAN IN A THOUSAND YEARS BEFORE."

would do with the natural increase of human kind during the supposed thousand years of health, peace and prosperity, in which men are supposed to do the will of God on earth even as it is in heaven. Even Thomas Scott, the popular Family Expositor of our fathers, in his Commentary on Rev. 20: 4-6, says that during those happy days of the 1000-years' binding of Satan (which will be, and for 1000 years will continue to be, like a heaven upon earth), vice and out-breaking wickedness will cease; piety and true religion will almost or quite universally prevail among all nations; industry, frugality and a mutual spirit of helpfulness will remove poverty and want; marriage will be universal, and the marriage vow be sacredly kept; profligacy will be unheard of; population will increase in a way hitherto unknown; human life will be greatly prolonged, "and the number of persons who shall live on the earth during the Millennium will be immensely greater than the whole multitude of the preceding ages; so that far more of the human race may yet be saved than shall perish." And then, the usually "judicious Scott" is injudicious enough to say: "*We have as just grounds to expect such a happy event, as the Jews had to look for a Messiah.*" "Great men are not always wise." Job 32: 9.

Well, putting aside every other reason for discarding this current expectation of our fathers, of which the Reformation fathers knew nothing, and did not hope or pray for,* it will be sufficient to ask, what would be done with the people that would be born in 1000 years of holy and univer-

* How far Luther was from indulging any such Millennial expectations, is seen in the well-known fact that, in common with the Reformers generally, he expected that the end of the world was drawing nigh. In his "Table Talk" it is related of him that on a certain occasion one of his friends spoke of something as likely to happen in two or three hundred years; to which Luther replied: "Why, man, the world itself will not last that long!" adding that the world might last a hundred years, possibly two hundred; but that he could not persuade himself *that it would last fully 300 years more*. He said that the Pope would not be reformed, and the Turk would not accept the Gospel; that the world was getting worse and worse, and he "did not see that Christ could do a better thing than *order judgment at once*;" or words to that effect. Calvin who was in this, as in most other things, wiser than his contemporaries, says in his comments on the Gospels *that there will be signs to precede the Advent of the Lord, but they will be of such a nature as that none will regard them, except such as are always waiting for his appearing*. I quote from memory. His view of the glorious predictions of the old Hebrew prophets may be gathered from his comments on Matt. 5: 5, "Blessed are the meek, *for they shall inherit the earth*." He makes different applications of the text to the present condition of believers under the Gospel, and then adds that "AFTER THE RESURRECTION, THE MEEK—the people of God—WILL BE PUT IN EVERLASTING INHERITANCE OF THE EARTH."

sal wedlock, of plenty, health and universal obedience to that fundamental law of all temporal prosperity? Scott probably never asked himself the question, for if one single pair of human beings would be able under the supposed conditions *in 1000 years to people more than 600 worlds like our own*, estimated now at 1500 or 1600 hundred millions, what would be the natural product of the 1500 millions with which it would begin, during a thousand-year period of industry, peace, godliness, and consequent worldly prosperity, and rapid increase? And yet the late Rev. Dr. John C. Lowrie, in a sermon which he preached as Moderator of the Presbyterian General Assembly, a good many years ago, in 1866 perhaps, spoke in glowing terms of the coming triumphs of the Gospel in the approaching Millennium; and then he referred, without condemnation, to the opinion of some that the 1000 years of the Millennium are to be "*prophetical years**;" lengthening out the supposed period of the Church's glory, honor and peace—prior to the Day of Judgment—to 360,000 years! Surely he did not stop to ask himself what would be done with the people that would be born in *one thousand only* of those 360,000 years! And then we may reasonably

* Scott also refers to this supposition; but dismisses the suggestion, as being disproportionately long.

ask: *What would our babies do*, and the infinite multitude of "the Nations of the Infant Dead" (every one of them as dear to Christ as our own) *when they come back*, in the day of "the redemption of the purchased possession, to the praise of his glory" (Eph. 1: 14), *to claim through grace their part in the promised "inheritance of all things"?* Surely the people who are clamorous for "the millennium" have wholly overlooked "the Nations of the Infant Dead." But our Lord does not, for he has said: "*Of such is the Kingdom of God.*"

Without resorting to any such expedient as Scott and others do, for *filling up the numbers of the redeemed*, let us listen to what "the Evangelical prophet" tells of the time coming when *the children of whose birth and bringing up Zion knew absolutely nothing* [doubtless, I think, the infant dead; see vr. 21], should find "the land too narrow because of the inhabitants," and "would say in her ears: *The place is too strait for me; give place to me that I may dwell.*" Isa. 49: 19-21. And in his last chapter, and with direct reference to the New Heavens and the New Earth, and the immense multitudes that should come from the Gentile lands, he asks: "Who hath heard of such a thing? who hath seen such things? *Shall the earth be made to bring forth*

in one day, or shall a nation be born at once?"

Isa. 66: 8. Now whatever minor fulfilment these words may have hereafter in the more or less rapid ingathering of souls, under the preaching of the word "with the Holy Ghost sent down from heaven," we know that the prediction will be fulfilled to the letter in "the resurrection of the just," and more particularly in the resurrection of "the Nations of the Infant Dead," whose numbers will vastly exceed the aggregate of all the men and women, both righteous and wicked, who have done well or ill their part in life.

4. A new light is hereby shed on many passages of both the Old and New Testaments which, looked at from this unaccustomed point of view (*like the restoration of Sodom*), take on a character of verisimilitude sufficient to redeem them from the imputation of being purely imaginary. As, for example: "Instead of thy fathers shall be thy children, *whom thou mayest appoint princes in all the earth.*" Ps. 45: 16. Again, it is promised that those faithful servants who "overcome," shall be appointed *rulers over "the nations"*; and again, one faithful steward of his lord's goods, shall be appointed *ruler over ten cities*; another, *over five*; from which those who hold to pre-millennarian views of Scripture, argue for a mixed state of things after the Advent of

the Lord, in which mortals and immortals shall, during the 1000-years' binding of Satan, occupy jointly the earth, and the risen saints rule the nations, and personally superintend *the conquering of the world for Christ*; which though the farthest possible from the intention of its zealous advocates, necessarily tends by the artifice of Satan (as Calvin says), "*to bring the doctrine of the resurrection into contempt*, with a view to the ultimate subversion of this point of doctrine." But as we have already indicated, and as is plainly undeniable, "THE KINGDOM WILL CONSIST OF TWO CLASSES OF PERSONS: *first*, "those who through much tribulation enter into the Kingdom of God," and "by patient continuance in well doing seek for glory, honor and immortality," to whom God will award "eternal life," "*in the day when he shall judge the secrets of men by Jesus Christ, according to the Gospel*" (Rom. 2:7, 10, 16); and *secondly*, those little ones, who through the abounding grace of Christ, and in the infinite wisdom and mercy of God, are made "heirs of the Kingdom," *without effort or endeavor of their own*, and in whom the words of the prophet will be fulfilled in a far higher and vaster sense than he probably ever supposed:

“I was found of them that sought me not;
I was made manifest to them that asked not
after me.” Rom. 10: 20.

And it may be reasonably supposed that two classes so entirely distinct in character, the former representing “the overcomers,” and the latter “the nations” of the great hereafter, inconceivably more numerous than ever before was regarded as possible on earth, may well occupy to each other such relations as those supposed, without any such incongruous mixtures of mortals and immortals, as some seriously advocate as possible and promised. When the primeval curse is revoked, and men no longer “in the sweat of their face eat their bread, till they return unto the earth from whence they were taken” (Gen. 3: 19), and especially if, in the possible topographical changes of the future, the words “*and there was no more sea*” (Rev. 21: 1) should turn out to be literally and not figuratively true, after that last great predicted *shaking of heaven and earth* (Heb. 12: 26, 27), it will be found that the earth will be amply large for all the people that were ever taken out of it, when neither death nor reproduction will be known on earth any more than in heaven.

Some such state of things seems to be plainly hinted at in the words of Paul, where he says :

“For our *citizenship* (R. V.)—*Gr. politeuma*, our political or state relations—is in heaven, *from whence also we look for the Savior*, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself.” Phil. 3: 20-21.

It is not my purpose to speculate on these matters: but the “all nations” we have been so long discussing will doubtless have *organized governments* and gradations of rulers, in whom may readily be fulfilled all the little we can gather in regard to “the nations of the saved,” without resorting to the wild and fantastical notions that some parade as Scripture teachings.

“Then shall the earth yield her increase,
and God, even our own God, shall bless us;
God shall bless us,
and all the ends of the earth shall fear him.”

Ps. 67: 6, 7.

But even more to our purpose are the words of our Lord himself, where he said to his troubled disciples: “Ye are they that have continued with me in my temptations [how pathetic the mention, “MY TEMPTATIONS!”] and I appoint unto you a kingdom, even as my Father hath appointed unto me; that ye may eat and drink at my

table, IN MY KINGDOM ; and ye shall sit on thrones (R.V.), judging [or, ruling, see Judg. 2: 16, 18] the twelve tribes of Israel," Luke 22: 28-30. To the same effect we read in Matt. 19: 28-29: "Jesus said unto them: Verily, I say unto you, that ye who have followed me, *in the Regeneration* (or the New Creation, Rev. 21: 5) *when the Son of man shall sit on the throne of his glory*, ye also shall sit on twelve thrones, judging (or ruling) the twelve tribes of Israel." We ask ourselves naturally: "Where are 'the Twelve Tribes of Israel' to-day?" "Where will they be to-morrow?" I doubt not that *if the world stands under present conditions for one hundred years longer*, the Restoration of Israel to their own land, given to them by God himself under irrevocable titles, will be an accomplished fact, *in a purely natural way*. But "the twelve tribes of Israel," what about them? They are gone for good, and their people scattered to the four winds of heaven, and mingled for the most part, with the nations where they have lived. If Israel is ever restored in *a purely natural sense*, it will be *as a nation, and not by tribes*. Yet our Lord has not only spoken of "The Twelve Tribes of Israel," but has promised to *his twelve fishermen* that they will each and severally be rulers, judges, or princes over them each and severally, "*in the*

Regeneration,” or *the new Creation*—“the Day of Redemption.” Now *when* or *how* shall these twelve tribes of Israel “*begin their lives anew,*” except in and through the resurrection of their infant dead? For all the Scriptures of the prophets give us to understand, as said already, on pp. 28-30, that all the holy dead of Israel’s men and women, in all its ages, till the time that “all the people cried out” frantically in their day of doom: “His blood be on us and on our children” (Matt. 27: 25), were but a scattered “few.” Christ himself said they were but “FEW” that even *found the way* of life; while Jeremiah, in a time of desperate wickedness and impending ruin, said: “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, *if ye can find one man, if there be any that executeth judgment, that seeketh the truth*; and I will pardon it!” Jer. 5: 1. “The Twelve Tribes of Israel” of which our Savior speaks, and gives this promise to his faithful few, are surely “*the Buried Tribes of Israel’s Infant Dead*”; who surely will be more numerous in the Day of the New Creation, ten times more numerous, twenty times more numerous, an hundred times more numerous, a thousand times more numerous, than David or Joab ever led forth to battle. Surely no reader will

pretend that this twice recorded promise of our Lord means only that his apostles should have and hold *an honorable place in heaven!*

And to the same purpose we read in John's Apocalyptic Visions, that in addition to "a great multitude which no man can number, out of all nations, and kindreds and peoples and tongues, he saw, and heard *the number of 144,000 of the twelve tribes of Israel*, not merely as individuals, *but by tribes*, a perfect number in each case: "Of the tribe of Judah, twelve thousand; of the tribe of Reuben, twelve thousand; of the tribe of Gad, twelve thousand," and so on to the end of the list. "*All nations* whom thou hast made," including *all the twelve tribal nations* of Israel, will come and worship, and glorify the name of him who washed them in his blood, and saved them for his name. Rev. 7: read the whole chapter.

So that in spite of sin and Satan, in spite of death and hell, and in spite of all the failures and apostacies of that stiff-necked race, each several tribe of the Commonwealth of Israel is to have its full and complete representation (as the 12,000, and 12,000, and 12,000 implies), in the kingdom of God; and I need hardly insist that in the nature of the case, as well as by reason of the uniform wickedness and unfaithfulness of that

favoured race, and also by the whole course of this discussion on the "Nations of the Infant Dead," it is put beyond dispute that "the twelve tribes of Israel," reckoned by their tribal divisions, will chiefly consist of their infant dead; multitudes of whom were offered in sacrifice to the bloody and filthy gods of Canaan.

There is, therefore, a "restoration of Israel" promised, not only as a *nation*, but in its *several tribes as well*; though all the genealogical records have perished; for the record is with God, and he will make good his word. And not only the sealed and saved of the twelve tribes of Israel are mentioned, but *after this, the "Seer" "looked and saw" countless multitudes, representing all the nations and tribes and peoples and tongues of men*, composed chiefly, and in many cases exclusively, of the infant dead, as we have proved over and over again; *no longer dead*, but raised up to the possession of a "LIFE THAT IS LIFE INDEED." And as we have seen that there is to be a national and tribal restoration of Israel, of which in the pictorial representations of the ancient prophets) the Old Testament is full, so also we have seen that a restoration is promised to "*Sodom and her daughters*," or dependent cities, as well; doubtless, in the persons of their infant dead; and in the same form the promise is distinctly

given of the restoration or restitution of *Egypt*, and *Assyria*, and *Babylon*, and *Philistia*, and *Ethiopia* (Ps. 87: 3-6, Isa. 19: 23-25); and by parity of reasoning of all nations, ancient and modern, known and unknown, *each by its several and distinctive name*, in the persons of their infant dead, "OF WHOM IS THE KINGDOM OF GOD," *raised up each and all in the lands where they were born and died*. And in this way, in the great hereafter, will be literally fulfilled the promises, which fill the Bible, that "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him" (Ps. 22: 27); and this without even looking towards the unscriptural tenets of *Universalism*, or of *Restorationism*, of such as "die in their sins." Thus it pleases God, as is his wont, "out of the mouths of babes and sucklings to perfect his praise," and "stain the pride of all human glory"; "that according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1: 31). What a dire disgrace to Adam's name and Adam's race, what an eternal ignominy to boasting human reason, wisdom and prowess, and what an exhibition of the power and pervasiveness of SIN it is, that in order to fill his kingdom with sons and daughters of Adamic race, God needed to snatch away three-fourths, or

more, of the race before they had sense enough to trample on his laws ; and out of the remaining one-fourth, to save but "a remnant, according to the election of grace" !

It is quite ordinary in our day for superficial thinkers, while enjoying in this most favored of all lands the unique and unspeakable temporal blessings of Bible Christianity, to ask with ill-disguised disdain, *whether Christianity is not after all a failure*, because forsooth even in this Protestant land, the majority of nominal Protestants seldom darken the doors of a church, except at a wedding or a funeral. But Christ, in his parable of the Great Supper, teaches us that, as the feast was furnished with guests though "with one consent" the invited parties refused to come, so *God's "house will be full,"* however many here and elsewhere may "make light" of the Gospel invitation. "The Nations of the Infant Dead" will far more than replace the numbers that in all ages and countries have regarded God's claims and invitations as beneath their notice. So that if Christ should come to-morrow, and the Gospel offer to sinners no longer be made, Egypt, Babylon, Assyria, India, China, Japan, Turkey, the Hermit Kingdom of Thibet, the dusky continent of Africa, as well as Europe and the two Americas, together with the

Islands of the Sea, will have already furnished an incomparably larger contingent to the realms of light and life than to the realms of darkness and death; and in any case, Christ "*shall see of the travail of his soul*, AND SHALL BE SATISFIED."

Isa. 53: 11. And doubtless when all "the names written from the foundation of the world" in "the Lamb's Book of Life" are accounted for, and he can say: "Of all that thou gavest me I have lost nothing," "the end shall come"; "and the Saints (both small and great) *shall take the Kingdom.*" "And the Kingdom, and the dominion, and the greatness of the Kingdom UNDER THE WHOLE HEAVEN [*and not above it*] shall be given to the people of the Saints of the Most High God, whose Kingdom is an everlasting Kingdom; AND ALL DOMINIONS SHALL SERVE AND OBEY HIM." Dan. 7: 27.

If the views here presented are securely based in reason and Scripture, I may venture to quote, without fear of misunderstanding, the words of Ezekiel the prophet in his 37th chapter, bearing precisely on this point: a prediction which (over and above all natural and figurative fulfilments in the past), points directly down to a supernatural fulfilment in the future. Since the term "Israel" under the Old Testament designates the *natural seed* of Abraham and "the chosen people

of God," under the New it necessarily includes all the *spiritual seed*, whether Gentile or Jewish ; so that all the individuals and all the nations of the redeemed and saved are in their due proportions and limitations included under the promise. A literal restoration of Israel to their own God-given land is here predicted and promised, and is no doubt intended ; but Paul in Rom. 4: 13 distinctly informs us that in that promise to Abraham, which secured Canaan to the Jew, was included THE INHERITANCE OF THE WORLD ("of *the earth*," says Christ himself, in Matt. 5: 5), for all the spiritual seed of Abraham ; but without prejudice to the special donation of that part of it called Canaan, previously secured by irrevocable titles to the natural descendants of Abraham. And Peter, in Acts 3: 19-24, no less explicitly teaches that all these great promises have reference to "*the times of restitution* (or restoration) of all things," of which God has been giving a uniform testimony "by the mouth of all his holy prophets since the world began" ; of whom Jesus expressly teaches, in Luke 11: 50-51, that *the martyr Abel was one—the first*.

Now Ezek. 37: 12-14 gives us God's own interpretation of the prophet's vision and parable of the Valley of Dry-bones, which, while strictly appropriate to the use we make of it in all our

Churches, should by no means be limited to such use. Listen! "Thus saith the Lord God: Behold, oh my people, I will open your graves and cause you to come up out of your graves, and will bring you into the land of Israel.* And ye shall know—that is, ye shall have occasion to know—that I am the Lord (Jehovah), when I have opened your graves, oh my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and *I will place you in your own land*: then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord." The return of the pitiful remnant, under Cyrus' proclamation, poor, impoverished, dispirited, oppressed, worldly, wicked, selfish, and unworthy (as portrayed by the prophets of the restoration, Haggai, Zechariah and Malachi, as well as their history from that day to this) proclaim that Ezekiel had in view something infinitely more glorious than that; as he goes on to say: "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather

*Apropos of this is the remark of Calvin: "There is yet a clearer proof of this [faith in the resurrection of the body], in the example of Jacob; who to testify to his posterity *that the hope of the promised land did not forsake his heart even in death*, commanded his bones to be reconveyed thither." *Institutes*, Book III., Ch. 25, Sec. 8.

them on every side, and bring them into their own land : and I will make them one nation in the land, upon the mountains of Israel ; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all ; *neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions ;* but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God. And David my servant shall be king over them ; and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them. *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ;* and they shall dwell therein, even they, and their children, and their children's children for ever : and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them : yea, I will be their God, and they shall be my people. And the heathen (*Heb.* the nations) shall know that I the Lord do

sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Vrs. 21-28.

To the same purpose, Peter, in Acts 3: 19-21, said to his unconverted countrymen: "Repent ye therefore and be converted, that your sins may be blotted out; that so (R. V.) times of refreshing ["times of blessing" we would say] may come from the presence of the Lord, *and he may send (again) the Christ (=the Messiah) who hath been appointed for you, even Jesus; whom the heaven must receive (and contain), until the times of restoration (or restitution) of all things; whereof God hath spoken by the mouth of his holy prophets which have been since the world began*":—then will *he send him "the second time* without sin, unto salvation, unto them that wait for him." Heb. 9: 28.

So also Paul testified to the wise men of Athens (who have been in their graves for 1800 years): "The times of the (former) ignorance God overlooked; but now he commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world—the living and the dead—in righteousness, by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." Acts 17: 30-31. As the wicked "perish" just the same whether Christ comes or

not (see 1 Cor. 15: 18, and page 130), the more I think of it, the more I am convinced that the principal object of the Day of Judgment, so far as we individually are concerned, is the open and public ascertainment, upon a judgment of works, of *who are and who are not* the rightful heritors of the kingdom of glory and life eternal, that day to be opened up; intended and *prepared for the just* when the foundations of the world were laid; but of which the malice and subtlety of Satan has made a kingdom for himself, of darkness, sin and death.*

Definite Results of our Investigation.

Science, when not antagonistic to Divine Revelation, sustains, in the main, the general view of the future of our world presented in the foregoing pages. The great geologist and eminent man of science, the late lamented Hugh Miller, who stood in the very front ranks of the scientists of his day, in perhaps the last volume that came from his pen, speaks thus of the future of our world, as he fore-read it in the light of both Science and Scripture: "I learn by inevitable inference from one of the most distinct articles of my creed, that as certainly as the dynasty of the fish was predetermined in the scheme of Providence to be

*See 2 Pet. 1: 11.

followed by the higher dynasty of the reptile, and that of the reptile by the still higher dynasty of the mammal, so it was equally *predetermined that the dynasty of fallible man should be succeeded by the dynasty of glorified, immortal man.*" "Instead of one, we see many footprints, each in turn in advance of the print behind it, and on a higher level; and founding at once on an acquaintance with the past, extended throughout all the periods of the geologists, and on that instinct of our nature whose peculiar function it is to anticipate at least one creation more, we must regard the expectation of "new heavens and a new earth wherein dwelleth righteousness" *as not unphilosophic, but, on the contrary, altogether rational and in accord with experience.*" *Testimony of the Rocks*, pp. 261 and 223.

Simon Peter was neither a geologist nor a man of science, but he was a great Apostle, one of those most intimate with his Lord and Master, and an eye-witness of his glory in the Mount of Transfiguration; and by the inspiration of the Spirit who spoke in Moses and the other ancient prophets, he writes; as if looking down to this day of increasing "Science," and of decreasing Faith in God's word: "Knowing this first, that in the last days there shall come scoffers, walking after their own lusts, and saying: WHERE IS THE

PROMISE OF HIS COMING? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth that are now, by the same word are kept in store, reserved unto fire, against *the Day of Judgment and perdition of ungodly men.*" We learn from the parable of the Rich Man and Lazarus, and from the end of Judas Iscariot (Acts 1: 25), *that the wicked perish whether Christ comes or not*; and the longer he delays to come, the greater the number of those who do in fact perish. Peter, therefore, means *the day that is to make an end of sin and of sinners, and WIPE OUT UNGODLINESS* (as is so often repeated in the 37th Psalm), in preparation for "the new heavens and new earth"—that new world of promise, as he proceeds to say, "wherein dwelleth righteousness" (2 Pet. 3: 3-7). Peter then adds, that the Lord has not forgotten his promise, but is waiting patiently with reference to us, his people, *lest any of them should perish*, but that all should come to repentance and salvation; as Jesus himself says in John 6: 38-39: "I came down from heaven not to do my own will,

but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me *I should lose nothing, but should raise it up at the last day.*"

Heb. 9: 26 teaches us that Christ, "in the end of the ages, was manifested TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF." Daniel and Isaiah tell us that Messiah the Prince was to come "to finish the transgression, and TO MAKE AN END OF SINS, to make reconciliation for iniquity, AND TO BRING IN EVERLASTING RIGHTEOUSNESS"; that "he will swallow up Death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people SHALL HE TAKE FROM OFF ALL THE EARTH." Dan. 9: 24; Isa. 24: 8. About *earth* then, and not *heaven*, is he speaking.

In vivid contrast with the supine indifference of men, even in a nominally Christian land, Paul represents the whole creation, and all inanimate nature, as groaning under the burden of the curse, as sighing for a better state, and with outstretched neck waiting for the promised day of its deliverance; saying: "For I reckon [as the result of a deliberate calculation] that the sufferings of this present time are not worthy to be compared with *the glory which shall be revealed in us*. For the earnest expectation of the creature (R.V. the cre-

ation) waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because *the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God*. For we know that the whole creation groaneth and travaileth together in pain until now. And not only they, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, *waiting for the Adoption, to wit, the redemption of our body.*" Rom. 8:18-23.

Science therefore attests the *probability* that the next and last step in the upward progress of this earth of ours, will be into its physical and moral perfection, towards which from "the beginning" it has through the vast geologic ages of the past been tending; and Scripture attests the absolute certainty, that as Calvin expresses it, "GOD WILL RESTORE THIS WORLD, NOW FALLEN, INTO PERFECTION." "*Behold I create new heavens, and a new earth!*" says the great Jehovah, in Isa. 65:17; "and the former shall not be remembered, nor come into mind": "new heavens and a new earth"—A NEW WORLD. But who shall inhabit it?

“Who shall ascend into the hill of the Lord?
or who shall stand in his holy place?

He that hath clean hands and a pure heart,
who hath not lifted up his soul unto vanity,
nor sworn deceitfully.

He shall receive the blessing from the Lord,
and righteousness from the God of his sal-
vation.

This is the generation of them that seek thee,
that seek thy face, oh (God of) Jacob.”

Ps. 24: 3-5.

See also Ps. 15. And the final Judge of all has said, from whose sentence there is no appeal, and therefore it is wickedness as well as foolishness to trifle with his words: “Verily, verily, I say unto thee; Except a man be born again, he cannot see the Kingdom of God.” John 3: 3. He says also: “A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire.” Matt. 7: 18-19. Who, and how many, then, will have their everlasting inheritance in the “new heavens and new earth, wherein dwelleth righteousness?” On pp. 27-30 I have shown how down to the times of Christ, through all the preceding ages, “few and far between” were the people, among the most favored nations and tribes,

who feared God and kept his commandments ; and since that time, for a thousand or twelve hundred years preceding the glorious Reformation of the 16th Century, the light of Evangelical Christianity went almost entirely out; and even since that time, in many of what were once Christian peoples of Europe and Asia, the case is little if any better. In many parts of Spain* to-day, with *religious* "toleration" secured by law, a man is more certain of judicial punishment, or social ostracism, for the "crime" of reading and following the Bible, and associating with those who do, than for stealing a horse, or for highway robbery; *and that in the name of Christ and Christianity!* And among ourselves, how small a proportion of the 20 million communicants in our Evangelical Churches make conscience of walking with steady feet the strait and narrow way that leads to eternal life? If only "those who by patient continuance in well-doing, seek for glory, honor and immortality," are to have part in "the everlasting Kingdom of our Lord and Savior Jesus Christ," we shall be forced to conclude that, viewing the wide world as a whole,

*I take three Spanish Evangelical newspapers, published respectively in Madrid, Figueras and Barcelona, and know what Spaniards yet suffer over there for Christ's sake and the Gospel's, even in this day of general *religious liberty*.

the "Kingdom of God" will be almost as sparsely populated as a wilderness.

But we are overlooking "the little ones," of whom the Judge of all has declared in advance that "of such is the Kingdom of God." On pp. 46, 55, 56 and 85, I have shown that of the children of Adam's race, born into this "lost world," two-thirds or possibly three-fourths have died before they entered on the period of "personal accountability," whatever that may be. And then, settling down on the smallest proportion of infant mortality alleged, to wit, a general average of two deaths out of every three births, of children under five years of age, the world over, and in all past ages, we have concluded that if 1000 millions of the world's estimated present population of 1500 millions are to fill infant graves, then reckoning backwards through the past 6000 years of Man on this planet (or 200 generations), upon a very reasonable, and even a low, estimate, there are at least 100,000 millions already up yonder, waiting for "the Day of Redemption."

Only a semi-Saddusaic disbelief, or doubt, of the reality of *the resurrection of the body* could induce any one to suppose that "in the resurrection" the redeemed would no longer need a "*local habitation*," as well as a "name" in God's house. And to repel this idea, which is common enough

I have taken occasion in the course of this discussion, to suggest, rather than to affirm, that when the infant dead are raised up in the very lands they properly belong to, where they were born and died, they will not only *represent a dead past, but begin right there a living future*. Only so could God "*make mention of Egypt and Babylon among them that know him*"; and also of "*Philistia, and Tyre and Ethiopia*." Ps. 87: 4. Only thus can he in ages to come say: "*Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance!*" Isa. 19: 25. And what is true of them will be doubtless true of the other unnamed peoples, referred to in Psalm 87, as yet to be "written up" among "the nations" of the future, who should be "born," or *re-born* in Zion. In a sense and manner impossible for us to foresee or forecast now, but perfectly intelligible then, all of these redeemed nations, I take it, *may yet possess the lands that were once their fathers', and revive and perpetuate their old names.*"*

And among them, Israel, of course; and this we say, not by remote and (as some will regard it) by questionable inference, but in direct fulfil-

* Whatever may or may not have been the precise thought of Moses, it is very interesting to note what he wrote in Deut. 32: 8:—

ment of scores and scores of predictions and promises ; of which, since the allegorizing days of Origen, the people of Israel have been systematically robbed, by means of the same *spiritualistic process* which has gone far to rob us ourselves of all the promises and predictions that have an EARTHWARD look. In his "Life and Times of Calvin," Vol. I. page 307, Dr. Philip Henry thus speaks of Luther : "How Luther, when excited by the beauties of nature, still *held fast by his thought of the Kingdom of God*, Mathesius shows in the following statement : The spring of 1540 was very beautiful, everything was green and blooming. The Doctor said to Mr. Justus Jonas : "If sin and death were away, we might well be satisfied to remain in such a paradise. *But it*

"When the Most High divided unto the nations their inheritance,
when he separated the sons of Adam,
he set the bounds of the people
according to the number of the children of Israel.
For the Lord's portion is his people;
Jacob is the lot of his inheritance."

Which Dr. Kennicott, as quoted by Adam Clarke, takes to mean that after the Flood, God definitely "divided the earth" (Gen. 10: 25) among the sons, or descendants, of Noah ; assigning Europe to Japheth, Africa (called "the land of Ham" in Ps. 105: 23, 27) to the younger son of Noah, and Asia to Shem, reserving expressly Canaan as a possession for the sons of Jacob!

will be far lovelier when the old world and the old skin are renewed, and an eternal spring arrives which shall continue forever." Calvin, too, in his commentary on Matt. 5: 5, says that "AFTER THE RESURRECTION, the meek (or the righteous) WILL BE PUT IN EVERLASTING INHERITANCE OF THE EARTH." Samuel Rutherford, one of the great lights of the Westminster Assembly, in his famous "*Letters*," fairly revels, "sick of love" (Cant. 5: 8), in anticipation of *the home-coming of the heavenly Bridegroom*; when all nature will put on its holiday garments. But I have not found the word "Millennium" in the whole bulky volume. Cf. Calvin's Insts., B. III, Chs. 9, 25.

With these vivid and naturalistic views of *the coming redemption*, the Gospel triumphed over the ancient paganism. With the same, as seen in the writings of Luther, Calvin, Knox, Rutherford, Baxter, and others of the Reformation and post-Reformation worthies, *our fathers triumphed over the Roman Apostacy*.* We owe it, I suppose,

* If my readers knew, as I do, the original and genuine article, rather than the modern supposititious form of it which boasts the name of "*American Catholicism*," they would have little or no fault to find with the characterization. I know what I am talking about: and dare to make the averment, as one who holds himself responsible to God for the truth of what I say, that if Romanism, as seen in Spain and Spanish America, and Italy as well, is not *an*

to the extreme *spiritualization* of our Puritan forefathers (to whom in other respects we owe so much), that these views of the fulfilment of the promises of God in their natural (I do not say *literal*) sense, have in general faded out of the consciousness of Christian people in our day (and with them great part of their awakening power), till with multitudes "heaven" is hardly any longer A PLACE, and the "spiritual body" of the Resurrection becomes almost as unsubstantial as a ghost—something too ethereal to be *seen*, and *touched*, and *felt to be a real and true material body at all*: as the risen Savior said of himself to his astonished disciples, who supposed it was an apparition that came in through unopened doors, and stood unbidden in their midst: "Behold my hands and my feet, *that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have.*" Luke 24: 39. It is an unscriptural and harmful supposition that it was not Christ's resurrection, but his exaltation to the right hand of God, that effected the

unblushing apostacy from the Gospel preached by Christ and his apostles, and exhibited in the original and divinely inspired records that have come down to us, then sixty years' daily study of the Bible have sufficed to teach me nothing about it. And the sooner our American people come to know it in its true character, the better for all concerned. It is no charity to diagnose *smallpox* as *measles*.

great transformation in his human nature, from mortal to immortal, from corruption to incorruption, from weakness to power, or from the condition of a "natural body" to that of a "spiritual body." The Bible lays all possible stress on Christ's resurrection from the dead, rather than on his ascension to glory. The Presbyterian Confession of Faith declares that "At the last day, such as are found alive shall not die, but be changed : and all the dead shall be *raised up with the self-same bodies, and none other, although with different qualities*, which shall be united again to their souls forever." Chap. 32, Sec. 2. Otherwise, it would not be a "resurrection" at all.

While I have no desire or intention to dogmatize about things unseen as yet and future, nor any scheme of interpretation of unfulfilled prophecy to propose, I beg leave to offer a *suggestion* or two, leading, I think, in the right direction, which may merit the reader's further study: When Christ, as Mediator, in the use of that "all power in heaven and earth," which was "GIVEN HIM" by God the Father, as he himself says in Matt. 28: 18—and which was therefore quite aside from his divine nature and prerogative—shall have "put down all authority, and dominion and power"; when, after that, "*the Son also shall*

himself be subject (in his human nature, of course), *to him that put all things under him, that God may be all in all*" when next, he shall have "delivered up the (Mediatorial) Kingdom to God, even the Father" (1 Cor. 15: 24-28), and shall have *vacated his Father's throne to take possession of his own proper throne* (as he himself says in Rev. 3: 21); and when "the Lord God (as the angel Gabriel foretold to his mother Mary) shall give unto him *the throne of David his father* (which surely is on earth, and not in heaven), and he shall reign over the house of Jacob *forever, and of his kingdom there shall be no end*" (Luke 1: 32-33); and when the nations of the redeemed, no less truly men and women than now while they "spend their life as a shadow upon earth," shall dwell each in their own appointed possession; and Israel also (a thousand times more numerous than ever David or Joab led forth to battle); there may then be spiritual, but none the less literal fulfilments of the ancient predictions, than were ever possible in this body of sin and death, and "the life that is life indeed" verify predictions and promises that lie far out of the reach of the fleeting shadows which we call "mortal men." Let it be never forgotten that it lies entirely within the possibilities of the future that Abraham may yet dwell at home in the land wherein

he lived and died a stranger ; and which yet God "promised that he would GIVE IT TO HIM for a possession, and to his seed after him, when as yet he had no child." Acts 7: 5. And Jeremiah twice says (as translated literally, and as it is rendered in the Jewish Version of Isaac Leeser, in the literal translation of Robert Young, and in the Modern Spanish Version as well) that God gave it to him and to his descendants "FROM ETERNITY, AND TO ETERNITY." Jer. 7: 7 and 25: 5.

The three worlds that Peter names in his Second Epistle, ch. 3: 5-13 ("the world that is now," the world that was before the Flood, and the world that is to be, after the flood of fire), are essentially one and the same, under different conditions;* and the Confession of Faith of the Presbyterian Church, or better, *of all the Presby-*

* It is perhaps generally supposed that when, in this passage, Peter says that in "the Day of Judgment and perdition of ungodly men" "the earth and the works that are therein shall be BURNED UP," he means to say that *that will be the end of this material world*. But that would be as false in physics as in Scriptural representation. You may change the form of matter, but you cannot destroy its substance. Peter himself proceeds to say that "the heavens and the earth that are now" will give place to "the new heavens and the new earth" which are to be hereafter, "wherein dwelleth righteousness." Thus Paul says, in the literal rendering of what he wrote down, that unto his Beloved Son, and "*not unto angels did God put*

terian Churches, say that we—including our Father Abraham, the father of all believers—*“will be raised up in the self-same body, and none other, although with different qualities.”* To present-day unbelief no fitter reply can be made than that of Paul to Agrippa and his fellow hearers, in reference to the fulfilment of God’s promise: **“WHY SHOULD IT BE ESTEEMED A THING INCREDIBLE WITH YOU THAT GOD SHOULD RAISE THE DEAD?”** Acts 26: 8. **“I BELIEVE IN THE RESURRECTION OF THE BODY.”**

To me it seems as of all things the most likely to happen, that when Israel comes to his own in

in subjection THE HABITABLE EARTH (or “the world of human habitations”) THE ONE THAT IS TO BE, whereof we (Christians) speak.” See page 8. Noah’s Deluge did not obliterate from the earth’s surface the two rivers Euphrates and Tigris, which were in the Paradise of Adam and Eve; they remain until this day; and we have no reason to suppose that the coming Deluge of fire, which shall *wipe out ungodliness from under heaven*, will obliterate Palestine from the map of the new world “wherein dwelleth righteousness.” Our English Version makes Peter to say, “the earth and the works that are therein shall be BURNED UP.” The reader may esteem it “a distinction without a difference,” but what Peter did really write was “BURNED DOWN.” In English, “burned up” means obliteration, total destruction: while “*burned down*” suggests the idea of being rebuilt. And so, if Bethlehem and Jerusalem are BURNED DOWN in that day, they will be rebuilt, to stand, this time, forever, as Jer. 31: 40 says expressly of Jerusalem.

this spiritual and supernatural way, he who was once "the Babe of Bethlehem" will not forget the place where he was born in a stable and cradled in a manger; but will choose as his special residence the land of his nativity, and make Jerusalem, the City where he was crucified, the Metropolis of his universal earthly dominion, and reign forever in the midst of his redeemed and glorified people; for "OF HIS KINGDOM THERE SHALL BE NO END." Some of my readers may need to be reminded, as many do, that Christ on his Father's throne, *is as truly man* as when he dwelt on earth, and will continue so to be forever. The soundest theology declares that in him "*two whole, perfect and distinct natures, the Godhead and the manhood, are inseparably joined together in one person, without conversion, composition or confusion*" (Conf. of Faith, Ch. 8, Sec. 2); and he "*so was and continues to be both God and man in two distinct natures and one person forever.*" Shorter Catechism, Q. 21. He will, therefore, be as competent to reign forever on earth, on his own throne, as he now is to rule in heaven, on his Father's throne.

I am in no remote or possible sense a "JUDAIZER." In this matter "the Jew" has no pre-eminence or distinction, as Paul over and over asserts and affirms; but the Jew, as a human

being, must have a home and a land of his own, as a hundred Scriptures declare; and as "The King's Court" will be, we suppose, in what was once "Jewsland," the promises and predictions as to Jerusalem and Mount Zion, may yet be fulfilled to the letter, without bestowing on the Jew any greater distinction or special privilege than does residence in "The District of Columbia" confer on the American citizen who has his home in or near the capital city of the American Republic.

To this purpose then may be literally read the following promises: "Then the moon shall be confounded, and the sun be ashamed, *when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.*" Isa. 24: 23. "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." "His enemies shall lick the dust." "His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: ALL NATIONS SHALL CALL HIM BLESSED." Ps. 73. "Behold the days come, saith the Lord, that THE CITY SHALL BE BUILT TO THE LORD, from the tower of Hananel unto the gate of the corner. And the measuring line shall yet go forth straight onward unto the hill of Gareb, and shall turn about unto Goah.

And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the tower of the horse gate toward the east, SHALL BE HOLY UNTO THE LORD: IT SHALL NOT BE PLUCKED UP NOR THROWN DOWN, ANY MORE FOREVER." Jer. 31: 38-40. "AND THE NAME OF THE CITY FROM THAT DAY SHALL BE: JEHOVAH-SHAMMAH" (= "The Lord is there." Ezek. 47: 35.

APPENDIX.

Facts and Statistics on the Infant Dead.

On page 45 I said that "as regards the relative numbers of the Infant Dead, we have no way of forming an accurate opinion." And so the reader has found it to be, in the varying proportions I myself have successively assumed, settling down finally on TWO-THIRDS of Adam's race, as a credible and reasonable proportion of mankind, who in the 6,000 years of this world's sad past have filled infant graves. This proportion seemed at last to be safest, though the relative proportions have, I think, sometimes greatly exceeded that. When the death-rate of infant children varies so widely in different countries of our own day and generation, ranging upwards from utter savagery and paganism to the highest forms of Christian civilization, how incompetent must we be (who may well say with the Psalmist: "He hath not dealt so with any nation") to form a correct estimate of the deplorable condition of other peoples and other ages, who all come within the scope of our present inquiry. Vital statistics are essentially a modern branch of knowledge, and are of a merely proximate value and correctness among the most advanced nations of the present; how much more so among the

peoples of to-day who do not pretend to keep them? How incomparably more so, when we inquire about the nations, and peoples, and ages of the past, on whom even the conception of the thing had never dawned? And when such great lights of antiquity as Lycurgus and Plato, and Aristotle, and Pliny the elder palliated, excused, defended, and even *legislated for the regulation of* INFANTICIDE, as being wise and necessary, who in former times would care to keep account of the natural deaths of the little ones, in "the dark places of the earth, which are full of the habitations of cruelty?" The account is correctly kept only in heaven; where doubtless a guileless babe is worth more than a bad man. As the study is interesting in itself, and has an important bearing on the subject-matter of my book, I make no excuses for the length of the Appendix.

Dr. Wm. H. Guilfooy, Registrar of the Department of Health of the City of New York, has kindly furnished me, at my request (when this volume was nearly all in type), the following facts and figures in reference to Infant Mortality in the City of Greater New York, from which, with his permission, I present these facts in reference thereto,—the city whose people are the best fed, best clothed, best housed, best cared for in times of need, with best medical attendance, including hospitals, nurses, relief associations, orphanages, children's homes, public charities, and private beneficences, including free ice in hot weather, Pasteurized milk for sick babies, summer outings, etc., of all the great capitals of Europe and America, and which is the commercial capital of the most prosperous, most favored and most Christian land under heaven. He says in his letter to me of September 23, 1910:

"The number of deaths in the City of New York, of children under the age of one (1) year, was 15,977, out of a total of 74,195, of all ages. [About 1 in $4\frac{1}{2}$.]

"The number of children under three (3) years of age was 22,654 during the same year. [About 1 in $3\frac{1}{4}$.]

"In regard to infant mortality based upon the number of births reported during the same year, the figures for the City of New York were 128 per 1,000. [About 1 in 8.]

"The infant mortality in the City of London is lower than the New York figures I have just quoted. The highest infant mortality that I know of is to be found in the City of Moscow: about 320 of their 1,000 children born die in a year. [Nearly one-third.]

"The lowest mortality is to be found in some of the cities of the Australian Continent; in which the infant mortality rate is given as 85 to 90 per 1,000 births. [Say 1 in 11.]

"In New York City during 1909 there were 24,521 deaths of children under five (5) years of age, out of a total of 74,105 deaths of all ages.

"According to these figures you will see that the mortality under the age of five (5) is about one-third of the total mortality of the year. [About the same proportion as in Moscow in one year.]

"In the registration area of the United States (constituting statistics from one-half of the entire country), during the year 1908 there were 198,865 deaths of children under five (5) years of age, out of a total of 691,574 at all ages. [About 1 in 3½.]

"Hoping these figures will be of service to you, I remain,

"Yours respectfully,

"WM. H. GUILFOY, M.D."

From this statement it is seen that in Australia (the population being for the most part new, young and healthy), the death-rate of children *in their first year* is about one in eleven; in Greater New York about one in eight; in Moscow, one in three.

The special Albany correspondent of the New York Times, under date of October 6, 1910, says that "New York City, according to the monthly bulletins issued by

the State Board of Health, made a net gain in native population, during August, of 5,157, its births numbering 11,207, and its deaths 6,050." "The total births of the month, for the entire State was 18,049, showing a net gain in native population in the State of 6,051." As no mention is made of the deaths of children, this does not help us, except as showing a healthy normal growth of population.

Mulhall, in his *Dictionary of Statistics* (Fourth Edition, revised to November, 1898), remarks, on page 816, that "There is no increase in France, the deaths in the last five years having equaled the births." In Geneva (page 187) he says that among natives there were 101 deaths to 100 births; among foreigners, 156 births to 100 deaths. He quotes Ladame as giving the following rate of mortality for Geneva (which is no longer the City of Calvin): "Of 1,000 born, there die in 12 months 180 legitimate and 280 illegitimate." In the matter of illegitimate births, the countries of Continental Europe, by Mulhall's showing, are in an incomparably worse condition than England and our Protestant America; which doubtless accounts in part for the excessively large infant mortality he reports in some of them. This is not an inquiry into the *morals* of the nations, but their *infant deaths*; yet, since the two are intimately related, and as in many cases the author distinguishes between the two classes, I can only give the numbers as he sets them down; and since foundling hospitals are a necessary concomitant of widespread illegitimacy, he gives the two in combination; saying that the death-rate of illegitimates is very much higher than that of children born of lawful marriage; and of the foundlings he says that in Marseilles 38 per cent. of them die the first year; 40 per cent. in St. Petersburg; 42 per cent. in Lyons, and 57 per cent. in Paris. On page 178 he says that according to the archives of 1881, of 1,000 born, 174 legitimate children die under one year in Rome, and 329

illegitimates. In Berlin, 133 die of the former class, and 452 of the latter. In Saxony, 256 of the former class die in twelve months, and 353 of the latter; in Dresden, the capital of Saxony, 250 of the former class, and 705 of the latter. Page 186. The totals he does not give. All this sets before us one more of the tremendous assets which stand to the credit of the Bible-loving and Bible-reading lands on either side of the Sea.

After a great many hours laboriously spent at the Public Library in patient and repeated scrutiny of Mulhall's 25 or 30 pages of birth and mortuary statistics, I gather from them, and from several leading Encyclopedias, these additional facts and figures, which I select and publish as most relevant to our present inquiry, without any attempt at systematic arrangement:

On page 177 (for 1876-1880) he gives this annual death-rate, *per 1,000* births: England, 145; France, 163; Prussia, 205; Bavaria, 298; Wurtemberg, 302; Austria, 249; Italy, 209; Sweden, 126; Russia, in different Departments, from 360 to 446 in the first year; Prague, *per 1,000* births, 497 in the first year, and 85 in the next three, or 582 under five years; Austria, under five years, 385. Here, crossing the Mediterranean Sea into French and Spanish Algeria, he gives 500 deaths out of 1,000 births, the first year, as the death-rate among the Mohammedans; the rate among French, Spanish and Germans being about half as much.

Passing again to Russia, he says, p. 188, that "of 1,000 boys born, 254 die yearly, and of girls, 231." "At Niji Novgorod, the infant mortality is 360, and in the government of Perm, 446, *per 1,000* births."

Another presentation he gives of the number of deaths out of 1,000 births, *under six years of age*, which varies all the way from 122 in Norway, and 163 in Ireland, up to 574 in Russia. But enough has been said to establish the fact that the normal rate of infant mortality is three, four or even five times larger in some European countries

than in others; and upon this I remark, that if this occurs in European countries, in the 19th century, what shall we say about the barbarous and semi-civilized lands of to-day, and of the known and unknown ages of the past, through five or six thousand years of pagan darkness? What about the infant mortality of the 150 or 200 millions of the Mohammedan world of which we have had one sample in Algeria? What about the 400 millions of pagan China, worse off by far than the Mohammedans? What about the 150 to 175 millions of Darkest Africa? to say nothing of the Islands of the Sea. Matters are as bad or worse, in this respect, in South America and Mexico, than in Continental Europe; but we have no statistics for them, except in a few of the larger cities.

Yet these all are supposed to represent *the normal death-rate*, from natural and accidental causes; and as yet we have made no reference to war, famine, pestilence, or the yet more dreadful "Plague," or "Black Death," which in the 6th century devastated the whole Roman Empire; and in the 14th, swept away 25 millions, or the fourth part, of Europe; and about 1663 carried off one-half of the population of London; and some other places it wiped out completely; in all which public calamities, babes and little children are always the heaviest sufferers.

Infanticide and Foundling Hospitals.

But infanticide is something special, that makes no showing in the mortuary statistics of Christian lands, being there regarded as a crime punishable by law, and not counted in "death-rates." It is therefore to be added to the statistics already given; for once on heathen ground, we have to reckon with it at every step, as one of the most prolific sources of infant mortality, reaching far back into the fabulous ages of the most ancient races, peoples and nations. Lycurgus and the wise men of Greece not merely condoned for the crime, but *legislated for its proper*

regulation, as a positive check on over-population. On this point Ridpath's Standard American Encyclopedia (*Article Infanticide*) says: "The practice was common in ancient times, and now prevails among many barbarous nations. It prevailed in Greece and Rome, and (such is the force of custom) found defenders in Plato and Aristotle! In Sparta, we are informed, the law directed that when a child was born, the father was to carry it to an appointed place, to be inspected by the elders of the community. If they perceived that its limbs were straight and it looked wholesome, they returned it to the parents to be educated; otherwise it was thrown into a deep cavern at the foot of Mount Taygetus. Among the Norse, the child's life always hung in the balance till the father handed it to the nurse to be reared; if he disapproved of its living, *it was exposed to die by wild beasts or the weather*. In modern times the practice is cruelly common among certain peoples. Child murder prevails to a great extent throughout the whole of the South Sea Islands. Among the Fijians it is a system. Among the Hindus the practice of destroying children, especially females, prevailed frightfully till it was checked in the time of the Marquis of Wellesley's rule. The Rajpoots, it is said, destroy all female children but the first-born. The Mohammedans were inclined to the same practice. In New Holland the women think nothing of destroying the infant. In China infanticide is supposed to be common, the chief cause being, it is said, the right of periodically repudiating their wives, which is possessed by Chinamen."

The Encyclopedia Britannica assigns *the scarcity of food* as a chief cause; operating as "a *positive check* upon population, the reckless propagation of children far out-running the means of subsistence which the energy of the parents can provide"; and the females were, and are, mostly killed, because least able to provide for themselves.

When I went to Bogota, Colombia (then called New

Granada), in 1856, I could hire a man at any time in the street, ready to work for 15 cents a day, and he "find," or provide for, himself. How many children could he afford to "raise" in a climate where winter clothing is worn all the year round? I would not remotely suggest that infanticide is any more common there than in other nominally Christian countries; I never heard of it while there, though scarcity of food both there and in Mexico greatly retards the increase of population. But how many could a Hindu "pariah," or a Chinese "coolie," raise on the half, or the third, or the fourth of that daily wage? It must not be supposed that parental affection would be a sufficient restraint against the crime of infanticide in pagan lands; for, as is well known, the fires of parental affection burn low in the savage and pagan breast; and when the Apostle enumerated among the crying sins of the Roman world, the being "WITHOUT NATURAL AFFECTION," he no doubt referred first of all to this; which was dreadfully prevalent there at that very time, not merely among the very poor, but among all classes; and Roman law did not prevent the killing of babies, when it gave the power of life and death over all his children into the father's hands. When Pharaoh, by his cruel edict compelled the Israelites to "cast out their young children to the end that they might not live" (Acts 7: 19), he simply required them to do by wholesale, what from time immemorial was common usage, one by one, among almost all the heathen peoples about them. We do not read in the Bible of infanticide as practiced by the ancient Hebrews, in their frequent apostacies from the God of their fathers, except in the way of offering their infants in sacrifice to the gods of Canaan; when, instead of making a heart-rending sacrifice (as Christian people naturally suppose) to their bestial gods and goddesses, they probably made a merit of the common sin of infanticide, by disposing of their superfluous infants, without any elaborate or costly cere-

monial, in this way: for it is named *among the common sins* of the people:

“Yea, they sacrificed their sons and their daughters
unto devils,
and shed innocent blood, even the blood of their sons
and daughters,
whom they sacrificed unto the gods of Canaan;
and the land was polluted with blood.”

Ps. 106: 37, 38.

Both infanticide and child “exposure” were very common under the later Roman Empire; and as neither Roman law, nor social custom forbade the one or the other, the evil grew with the increase of luxury and extravagance, on the one hand, and of poverty and hardship on the other, together with the ever-diminishing sense of moral and religious obligation. To quench the spark of infant life at birth was a very simple matter; but where timidity or natural sensibility forbade the act, it was an easy matter to “expose” the new born babe, particularly in some place of concourse, where it might be seen and cared for by somebody, either for pity or cupidity; for Roman law long permitted the finder to claim it as his personal property, for any use he pleased; or else leave it to beasts or birds of prey.

“Quintilian and Seneca (says the *Encyclopedia Britannica*) bear witness to the frightful mortality among children so exposed.” And if this in Rome, then how about the provinces of the vast pagan empire? Bingham, in his *Ecclesiastical Antiquities*, quotes Tertulian, in the 3rd century, as retorting thus upon their heathen persecutors, who accused them of using infants’ blood in the celebration of their worship: “You accuse us of murdering infants; but let me turn on your people, and appeal to their consciences, and then how many may I find among those who stand about us, and thirst for Christian blood, nay, among those just and severe judges that condemn

us, who kill their own children as soon as they are born, or else expose them to sold, and famine, and dogs!"

"The same charge is brought against them by Mincius Felix, that they exposed their children, as soon as they were born, to wild beasts and birds of prey." *Bingham's Eccl. Antiq.*, Book XVI, chap. 10, sec. 11.

This old pagan usage continued down to the "conversion" of the pagan empire to Christianity by *imperial edict*, and as most of the pagans were not "converted" except in name, they brought in with them into the "Christian Empire" this, in common with their old vices and crimes; and in spite of Church censures and ineffectual imperial edicts, the evil continued as before, and took deeper root; except that as infanticide decreased, the "*exposure*" of infants greatly increased, and it became common custom to leave the little ones abandoned at the church door for the church to take care of, or anybody else. Then, with the continued increase of the evil, a receptacle was placed at the church door to receive the little ones thus "cast out"; whose numbers so increased, that in the Middle Ages a regular traffic was established in these foundling babies, and they were sold to all comers, says the *Encyclopedia*, "at a fixed price of 20 sous each," about 20 cents. In the 17th century, St. Francis de Paul introduced great and salutary reforms in the system, which had long become intolerable; yet, as was to be expected, the increasing facilities for disposing of the unwelcome fruit of sensual indulgence, without cleansing the fountain, have powerfully contributed to promote the evil in all the lands of Continental Europe that tolerate or encourage the institution; till at the close of the 19th century, as stated by *Chambers' Encyclopedia*, "on an average about 12,500 foundlings pass through the hands of the authorities of the Paris Hospital annually," and "the provincial statistics show an average number of 36,000 annually under the surveillance of the authorities." From the En-

cyclopedia Britannica I take the following with reference to Austria: "It is said that there are in the Empire 35 foundling hospitals, receiving annually 120,000 children." This statement will appear the less incredible when confronted with that of the Rev. M. Hobart Seymour, in his *Evenings with the Romanists* (based on the official records), that in the latter half of the 19th century the illegitimate births in Vienna amounted to 51 per cent; in Klagenfort to 56 per cent.; and in Gratz, to 65 per cent. The same author gives official statistics to show that 50 years ago, in the Ecclesiastical City of Rome, then completely under the papal government and control, the average of births for ten years was 4,373, out of which number 3,120 were sent yearly to the foundling asylums!

Appalling as all this is, it is less so than the death-rate of these poor creatures, which, as given above, was, according to Mulhall, 38 per cent. in Marseilles, in the first year; 40 per cent. in St. Petersburg; 42 per cent. in Lyons, and 57 per cent. in Paris. Chambers' Encyclopedia says: "The asylums of Russia have for many years lost 50 and 60 per cent. of the infants annually sent to them; in Vienna it rose as high as 75 per cent., and it stood at as high a figure in France, Italy and Portugal." The Encyclopedia Britannica says that in the year 1835 the Foundling Hospital in Dublin, Ireland, which had received from 1,500 to 2,000 foundlings annually, was closed on account of the great mortality prevailing there, which amounted to *four out of five* (or 80 per cent.). Prior to the great work of St. Vincent de Paul, on behalf of these unfortunates in the 17th century, the same authority says that "amongst these children the mortality averaged 90 per cent!" No wonder that, as stated by the Encyclopedia Britannica, foundling hospitals are forbidden by law in Germany! and in Protestant countries generally they have no existence, except as imported from abroad in a few large cities where the foreign population is large.

In this country, instead of building foundling hospitals, which are always a public menace to social morality, it is usual to send the unfortunate babes, if in needy circumstances, to the Poor House, or assess on the putative father an annual tax for their support, that they may not become a burden on the public.

Evidence has now been presented, sufficient, I think, to show that, as far as a point of the kind can be set forth in numerals (and yet without the use of numerals no definite idea of it can be gained or expressed), two-thirds, or even three-fourths of Adam's race have died in infancy, or early childhood. If the reader objects to any *definite* statement of proportions, he will, perhaps find the following *indefinite* statement still more impressive:

Ever since "by one man sin entered into the world, and death by sin" (Rom. 5:12), "sons and daughters" (as stated in Gen. 5: 3-27), in unbroken and unfailing succession have been born to the Sinner Adam, "in his own image and likeness." And as the Antediluvian sinners were not distinguished for chastity, sobriety, self-restraint or a well regulated life, we have no reason to suppose that the natural increase of children was slow. We have, on page 2, presented an estimate to show that a steady doubling of the race of Adam and Eve every 25 years, or four times in a century, would have been sufficient in 1,000 years to stock 600 worlds like ours; what then must have been the prodigal waste of infant life in those days, that the earth was not soon over-populated? Instead of patient industry and honest toil, the world was soon "filled with violence," and corruption and all manner of wickedness; but for all that, "sons and daughters" would come; whether they lived or died, they kept on being born. In spite of war, and violence, and tumult, famine, pestilence, hardship, poverty, disease and woes innumerable, whatever failed, the children would not fail to come. If then, in our own times, 320 infants out of 1,000 born die in the city of

Moscow in their first year; if of 1,000 born in the city of Prague 480 die under one year of age; if in Mohammedan Algeria 500 out of 1,000 die under twelve months, what must have been the annual death-rate of babies in the years before the Flood; when people were, of course, for the most part naked savages, who mated and bred like animals? See Gen. 6:2: in Hebrew, "wives" and *women* are the same word. Let me repeat the question: If a single pair of human beings doubling their numbers every 25 years would have stocked 600 worlds like ours in 1,000 years, what must have been the prodigious, the incalculably prodigal waste of infant life, that after the lapse of 6,000 years the sum total of the "sons and daughters" of our first father Adam do not exceed 1,500 millions, in a half-peopled world? And let it not be forgotten that in the days when war was every man's trade, as in Central Africa it is to-day, in all warfare it was the established usage that of the vanquished, the men were put to the sword, the women and children were carried off into slavery, and the babes and sucklings, who served only as a burden and a hindrance, had their brains dashed out against the trees or the stones. Infant life was of the least possible account in those ancient times, and among barbarous peoples it still is till this day; but it is of these little ones that Jesus has said: "Of such is the kingdom of God!"

The author now requests that you will read his book a second time, for a better understanding of it.

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